

HEALTH OF BODY AND MIND



By T. W. TOPHAM, M. D.

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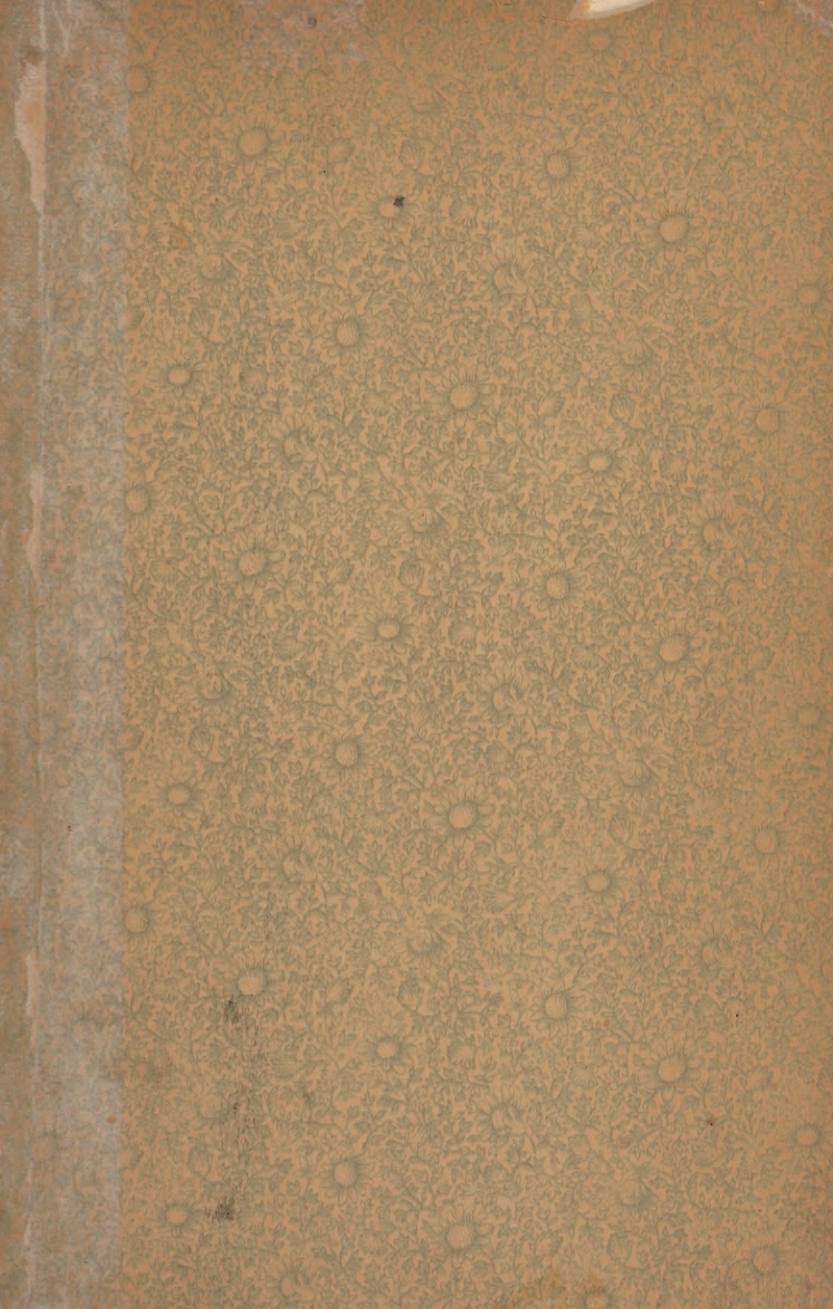
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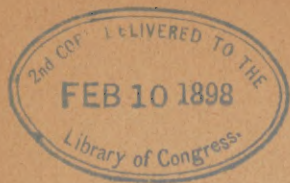
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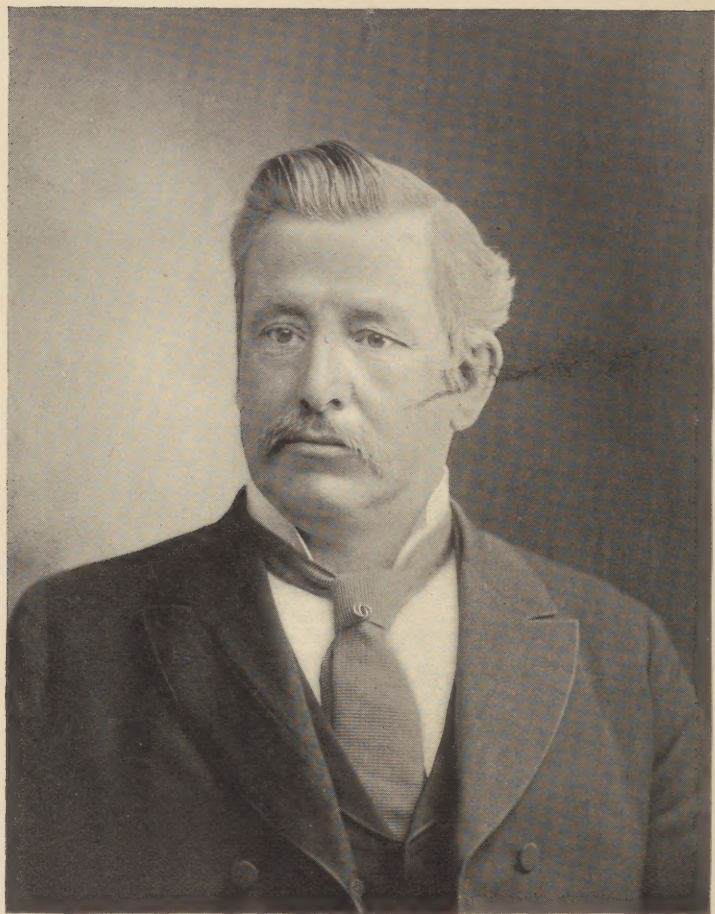
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Yours for a healthy
Body and Mind
J. W. Gopham M.D.

HEALTH OF BODY AND MIND

SOME PRACTICAL SUGGESTIONS OF

HOW TO IMPROVE BOTH

BY

PHYSICAL AND MENTAL CULTURE

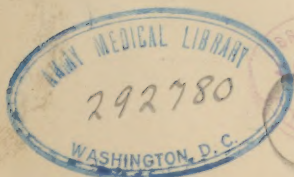
AN EXTENDED SERIES OF MOVEMENTS AND PASSIVE
MOTIONS FOR THE IMPROVEMENT OF THE MUSCLES

How the Thought Force can be Directed to the Part,
Function or Muscle to be Developed

GOOD HEALTH AND LONG LIFE

BY T. W. TOPHAM, M. D.

BROOKLYN BOROUGH, NEW YORK CITY



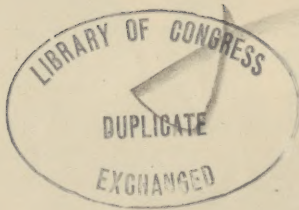
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1897

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By T. W. TOPHAM, M. D.



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"There is nothing in which men approach so near the gods as when they try to give health to other men."—CICERO.

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PREFACE.

Recognizing that the American people are a very busy people, and that the correlation of ideas with as little verbiage as possible is a desideratum, it is the purpose of the author to use as few and as simple words as are consistent with a full expression of the principles set forth, believing that the average mind will grasp our meaning and comprehend the truths we seek to inculcate; trusting to the truths themselves for their recommendation to the thinking mind, without superfluous argument or unnecessary illustrations.

Whoever reads these pages will, we trust, be amply repaid for the time spent, and if it result in an improved mental and physical condition, we shall feel amply recompensed for the effort put forth in an attempt to benefit mankind.

The best study of mankind is himself and his relationship to God and his fellows, and in order to do this intelligently, he needs

some well defined method in which to exemplify his great desire to attain to the highest possible condition of mental and physical excellence.

Perhaps no greater achievement can the average man perform than to get possession of himself. This he can accomplish best by obtaining control of his body, which includes not only the proper use of his muscles, but the control of the functions of his body through the operations of his mind. To explain how to do this, is the ambition of the author. Whatever can be accomplished in this direction, will prove of lasting and permanent good to the individual who is thoughtful enough to apply the principles herein set forth. I would not be so sanguine of the result did I not have such implicit faith in the eternal laws that govern us when we make ourselves thoroughly acquainted with them; some of them are so simple that our attention need only be called to them, to make them self-evident to our consciousness and enable us to grasp the great truths that underlie some of the simplest phenomena of nature.

I would rather give up the whole volume to an elaboration of the vital principles that surround us, than to seek whatever of personal glory there might be in an elaborate treatise on physical culture as such; believing that underlying the outward expression of every vital phenomena, there is a soul force that stimulates and directs our every thought, word, and action. Whoever can, and will, apply the principles here laid down, can be assured of good health, and the very best use he can make of his body. Believing, then, in the eternal truth of God's laws, I cheerfully submit this little volume to the careful perusal of a discerning public; hoping, however, that nothing will be taken for granted without first bringing to bear upon it the sunlight of reason. Nowhere in life do we see so much ignorance displayed as in the conduct of the average man's habitual methods of treating himself. He goes on from day to day displaying a carelessness which would shock a more sensitive individual, and cause him to blush with pain if he could see himself as others see him. Some with

round shoulders, some with shuffling gait, until we see a vast array of incongruous people, who seem to have very little idea of life beyond mere existence. This is not as it should be, and we hope to be able to give some principles upon which the average man can improve not only his physical, but his mental and spiritual condition. With this thought in view, we cheerfully dedicate this volume to careless, suffering humanity.

INTRODUCTION.

In introducing the subject of physical culture from the standpoint of mind and muscle to the American people, we fully appreciate the magnitude of the task before us. When we consider that this book is for the perusal of all people, and understand that the greatness of the task is beyond all comparison the most important that can engage the attention of any author, we naturally shrink from the responsibility of laying down laws and principles for the government of all people. We are compelled to hesitate how we condone the offences of the careless, or the wickedness of the vicious, which we are compelled to do, if we do not show that the careless habits of people are largely responsible for the author's effort to correct some of the unhappiness and distress of our lives.

Humanity has always been lax to regard the things best adapted to the preservation of health when that thing comes in oppo-

sition to appetite. It has usually been the experience of people, that it is so hard to say "No," when appetite or passion says so and so is the thing to be done. However, we hope to lay down such principles as will subject the reader to no effort of the imagination, to realize the importance of the propositions themselves when properly understood. We hope to have no trouble in convincing every fair and unbiased mind that physical culture is the one thing needed to make the human race healthy and wise. In introducing this subject from the standpoint of the relationship of mind and muscle, in conjunction with each other, we scarcely know how first to begin so vast a subject in a volume of such modest pretensions. Physical culture relates to the improvement of man's body, and should relate to the mental, moral, and functional improvement, as well as to the development of the muscles, as is usually understood by the term. I hope, however, to make it clear to my readers that while the muscles form a very important part of the physical man, the

controlling force, which comes from the source of all life, can also be cultivated for our benefit.

Whoever reads this volume will, I am sure, be impressed with the evident honest intentions of the author to benefit humanity, without criticising any methods or system of physical culture now extant, but with a sincere desire to improve the common stock of knowledge upon a subject of such vast importance. The subject of mind cure has, in some instances, tried to inculcate the same principles of the influence of the mind over the body; but when we come to examine into the philosophy of the mind cure, we find it lacking in those essential elements of real honest effort, in the direction of man's salvation in mind and body. The philosophy was based upon the one great fallacy of trying to cure peoples' ills simply by the mental process of an intellectual effort, which will certainly have to be accomplished by other means. When we take into consideration the fact that a vast majority of the people are suffering from the self-same woes, those

of inactivity, we can conceive of no greater task than to try and set on foot some means by which mankind can restore the lost equilibrium between his better nature and his diseased muscles. We might amplify our remarks upon this subject, but we leave it with the thought that it is best to occupy our space for the elaboration of those principles that cannot fail to criticise man's opinion of himself, and, we trust, induce him to examine into the great laws of God intended for our improvement and benefit.

HEALTH OF BODY AND MIND.

WHAT IS DISEASE?

Disease is a question upon which there is so much speculation that it will be impossible for us to lay down any special forms of disease as constituting the problem to be solved. As to what disease really is in the abstract, we can only give a general interpretation of the different theories as they present themselves for our consideration, and for our conduct of the great question of what disease is.

Nowhere in the universe do we find such an incongruity of thought as upon such a subject as this. Whenever we look at disease we are compelled to look at the exciting cause, and say: "This is disease that is produced by such and such causes," and the very presence of an exciting cause seems to give color to the impression in the mind that there is some wonderful phenomena manifested upon which we can lay hold of but one impression in regard to it, and that is, that it is a something that has

Transgression transposed into penalty.

been produced by some cause, and that something we wish to discover and eradicate from the individual or patient. Nowhere can we look for a solution of the problem but in the realm of physics. If we follow the usual beaten track we can find but one answer to the question, and it is, usually, one of the influence of the microbe, or of a more subtle something, that we know very little about, perhaps a cold, or some trouble arising from an indigestion of food; all these answers may serve the purpose of trying to settle the question in the mind of the patient or the doctor; but, nevertheless, there is still a deeper question to be solved; one upon which hangs the well-being of every individual. When we contemplate the uses and abuses of life we stand aghast at the apparent carelessness of the masses of people who are daily hoarding up wealth for the purpose of making themselves and their families happy, and yet seem to be utterly oblivious to the real cause of their discomfort and sickness, which in most cases lie in the very means used to help themselves along to the

end of their ultimate desires. When we observe the almost universal thoughtlessness of people in their daily lives, we are amazed at their recklessness, and say, "Where, oh, where, is the panacea for all the ills brought upon us by Providence?" We look at the apparent carelessness of the physician, whose duty it should be to warn the heedless, and subject every thoughtless habit to the sunlight of an investigating science of which he is, and should be, the exemplifier. It should be his duty to warn, counsel, admonish and instruct, but, do we find him always doing it? The eternal greed for money is the measure of his success very frequently. We do not wish to find fault with any one, or any class, in our definition of what disease is, but simply to call attention to a manifestly neglected duty upon the part of the average physician. Disease may be considered as a part of humanity, made so by his derelict disregard for those laws upon which his well-being depends; a disregard of laws that were intended by the Almighty God for his sustenance and support. He

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has made laws, the very existence of which teach us His will concerning us, and if we will but observe them we shall be well and happy. Disease can have no part with the individual who keeps God's laws, and, particularly, if he can trace an ancestry that have, also, kept those laws; and, even if they have not, it is comparatively easy to overcome hereditary taints, if we ourselves overcome the tendency to disease by keeping those laws which God has made for the benefit of man. When we look at Nature, and find her ever ready to support and sustain our efforts to get back to health, we can arrive at but one conclusion in regard to it, and that is, that disease is the result of violation of Nature's laws, and opposed to her will concerning us, we are transgressing those laws she has established for our comfort. Then we define disease as the result of violated law first, last, and all the time. Disease is a departure from the normal, the healthful, the pleasant, whether it occurs in the mind or body, there is no escaping the conclusion that disease is a wrong done, brought

Transgression transposed into penalty.

about by broken law. When we look at the question in the abstract we see inharmony, discord, turmoil, contention of the forces of nature, one contending against the other for supremacy, and the poor victim remains unconscious of anything except that he is diseased. We would not lay any stress upon the word "abstract," for we do not believe that any such word can be used in connection with disease, as we claim that every disease is the result of a special and particular infringement of law, and we cannot regard the thing itself in the abstract, for we wish to particularly emphasize the fact that for every violated law there is a certain penalty imposed. No matter what our predisposed condition may be, there is nothing more inevitable than that violated law must be transposed into penalty, and that the punishment exactly fits the crime. We would not wish it to be understood that the individual is at all times cognizant of the violated law, or that he is at all times responsible for it; but the fact remains that Nature does not take into account either our wilful diso-

bedience or our ignorance of the law. When we find ourselves suffering from the result of transgressed law we should immediately look for the cause, and for the law violated, and then, perhaps, we shall find the speediest and surest remedy. When we are getting better, and can recognize the dissolving views of nature, when one condition seems to be merging into an improvement, we have the sweet reflection that we are doing the best we can to conquer the malady from which we are suffering when we recognize the violated law, and we are doing the best we can to rectify the mistake, and are trying to correct the wrong done to Nature's laws. I would not wish to set down any arbitrary willfulness (as the wisdom of the offender frequently tells him what and how the law has been violated), on the part of anyone, but habit, more or less, is the chief cause of disease. Taken in the abstract our lives are made up of habit, and when those habits are such as to cause disease, we find ourselves confronted with something that it is hard to get rid of, particularly when

we are of a weak nature, and perhaps a little vacillating in our disposition, then it takes all the manhood we possess to overcome disease caused by the habitual violation of some law of our being. When we contemplate the magnitude of giving even a general definition of disease, the question seems more than difficult. When we consider the variety and number of the different morbid conditions that afflict the human race, and recognize that for every evil pertaining to man as man, there is, or has been, a violated law, we can see how impossible it is for us to particularize, even in a general way. The best thought for us to grasp is, that disease is the result of violated law, a wrong done to nature, and that, whether we are responsible for it or not, the fact remains still potent for our consideration of the greatest of all problems, that the sick man is a sinner against nature, and that he will have to pay the penalty to the last farthing, both for his own and his ancestors' misconduct.

Whenever we wish to contemplate any subject, we should, as far as possible, put

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ourselves *en rapport* with the theme under discussion, and try to get at the essence of the question from its inner aspect; then we can comprehend something of what is intended or meant, and I wish we could all place this subject of disease under the scrutiny of the sunlight of reason and experience, with all the glare of its hideousness shining upon our reason, of the cause to the effect. Well may the Philosopher of old exclaim: "Well done, thou who hast sought in vain for the elixir of youth, settle down to the husks that the swine did eat of." When we contemplate the true relationship between nature as she is and what we think her, and find there is such a discrepancy, it is time to call a halt and take a more careful scrutiny of those things that have escaped our observation, that we may escape disease attendant upon violated law

WHY WE ARE SICK.

Nowhere in the realm of physics do we find such an apparent lack of interest upon a subject of such vast importance as why we are sick. Man never can comprehend fully why he is sick, because the cause at times lies so far beyond his consciousness that it partakes very much of the spiritual, and frequently pertains to the violation of spiritual laws as well as physical. That violation of some law is the sole cause of sickness is self-evident, but the kind of law and the particular law is not so evident. When we contemplate Nature in her various windings, and try to trace her through some of her most concealed recesses, we are troubled at our lack of ability to fully grasp even some of the laws that have most to do with life and health. The wherewith to solve all the problems of nature is not given to man in his present condition. It will only be when he arises above the physical and

The penalty fits the crime.

attains a higher spiritual development that he can grasp all the laws God has instituted for his well-being here upon earth; as well might we think of fathoming the soul of the universe as to try and comprehend all of God's laws. But we can understand what nature intends concerning us if we will diligently seek to find out those physical laws that pertain to our every-day walk and deportment; we can ascertain what God's will is if we stop to consider the laws he has made for our relief and sustenance. Some of these laws we can easily grasp, some of them it will take the experience of a philosopher to distinguish the right from the wrong. However, we can take cognizance of those laws intended to preserve our health and prolong our life for the allotted period. In considering some of the laws that govern life and health we would not be pedantic and say we are the authority upon the interpretation of nature's laws, but we ask the reader to follow us through these pages, and we will try and make his reason coincide with our conclusions concern-

ing the best way to live and keep inviolate the laws of God relating to ourselves as individuals, for there is no discrepancy between what we ought to know and our ability to learn.

What every man wishes to know above all other things is, how he may preserve his health to a good old age, and how to do this is the task set before us. Of course it will be impossible for us to particularize and say what any man shall eat, or what he shall drink, for that would be manifestly impossible, as every man is to some extent a law unto himself as regards his personal habits. The best we can do is to generalize, and point out those laws of God that govern all mankind alike, the observance of which will surely eventuate in the discipline of order spending his days in good health, and being as happy as it is possible for man to be in his present condition of darkness, appetite and passion. The wherefore are we sick is a question of such vast moment to the whole human race that I am compelled to ask the reader's forbearance while I try to enunciate

some of the ways we become sick, and try to point out the more grievous sins that mankind is committing from day to day.

In the first place, we find him in a world of extravagance, and as a rule he eats too much. In nine cases out of ten the child's appetite is vitiated while he is still an infant; by the time he grows up to maturity we find him with a larger appetite than is required for the demands of his system to repair the wastes of the body. We frequently find him at the age of perhaps fifteen in a condition of more or less inertia as regards his ability to digest and assimilate his food properly, and we find that his mother has given this child such food to eat that it is only the richest and most vivifying that seems to satisfy the cravings of his appetite. He has eaten of everything that is good to eat, and the food that once tasted so pleasant does so no longer, and we find him craving for such food as will eventually cause indigestion, and a long list of symptoms that follow in the train of improperly digested food.

It will be improper and injudicious on

our part to mention them, neither is it the purpose of this volume to elucidate the different methods nature has of correcting the evil done; it is sufficient for our purpose to point out, in a general way, why we are sick, and also to show how to avoid being sick. When the time comes we hope to convince everyone who shall read this book that it is not necessary for him to be sick, but that he can be well and happy by keeping nature's self-evident laws.

Next the question of clothing comes in as an important factor; in regard to which it is not well to particularize beyond the fact that fashion and tight lacing and the stoppage of the circulation in various ways contribute largely to vitiate the system, and give color to the suggestion that we are a nation of dyspeptics, with a lack of air distributed whenever and wherever it listeth beyond the confines of the individual's person. So we find that too much and improper food, and an insufficient amount of air taken into the lungs, the invidious influence of dress, are all active factors in making us sick.

Next we will look at some of the mental factors that go to make up the question of why we are sick. First on the list comes worry, with its thousands of artifices to make the poor soul who indulges in it a torment to himself and those about him. The question of worry enters more frequently into the question of health than is usually supposed. Its influence is so insidious that we find the nervous system weakened and sensitive without discovering the cause until it is too late to remedy the trouble easily, so we find that worry is frequently the cause of our being sick.

Then we find the anger habit, which becomes fixed upon a person so insidiously that he does not comprehend the true inwardness of his malady until he finds himself with a confirmed habit of irritability without suspecting the cause of it, and when the poor sufferer from the anger habit discovers the cause of his indisposition, it is frequently too late to remedy the evil, and the fixed habit of getting angry follows him to the grave, pursuing him like a Nemesis that he finds a load, the burden

of which it is impossible for him to carry with comfort.

Again, we come to the question of greed, avarice, and all of its kindred evils, each of which serves to make man morose and peevish, and which contribute not a little to the general cause of sickness. And so we find that worry, envy, malice, anger, jealousy, hatred, greed, avarice, and the whole category of depressing emotions are all active factors in producing disease.

Now we come to, perhaps, the greatest of all causes of sickness, and that is inactivity. There is no greater sin against Nature than this, and the individual who does not take sufficient exercise to circulate the blood properly is certainly to be pitied. When we understand that exercise, muscular motion, is one of Nature's best means to keep us in good health, the individual who ignores this most important of Nature's laws, receives a punishment that exactly fits the crime, and we find him with his system loaded with an effete matter that should be eliminated by the help of muscular motion. When we consider the use

and the abuse of muscular motion we find room for the greatest amount of charity, for there is no abuse of Nature's laws that is so manifest and so universal as the inactivity of the average human being. We, who live at this end of the Nineteenth Century, should know and be doing better. The bicycle, thank God, is helping us out, to some extent, in the direction of exercise and fresh air. Why we are sick can be summed up in a very few words, and they are, that we are daily sinning against Nature by opposing her best efforts in our behalf.

We are sinning against Nature by disobeying some of those laws that we fully understand, and which we are responsible for to the last degree, among which may be briefly summed up the errors of diet, the errors of dress, the errors of life, as regards our personal habits, which includes all the vices which the careless and imprudent are guilty of, and which I need not particularize; the errors of the emotions, the errors we are compelled to commit, and which we are forced into by circumstances, and

The penalty fits the crime.

by others. All these go to make up the reasons why we are sick, and point in but one direction, and that is, that we are sick because of violated law.

In the next chapter we shall try and indicate some rules of faith and practice by which we may avoid becoming sick, by which we may overcome the tendency to evil as much as lies within our poor weak human natures, and by which we may put ourselves in touch with the well-spring of God's love, and enable us to grasp the great truths we are to understand from the working of His magnificent laws, the observance of which will make us well and happy.

The penalty fits the crime.

HOW TO GET WELL.

Whenever we are to consider a subject of such importance as to how the sick person is to be made well, we realize that there are too many factors involved in the question to tread lightly over it, or put a finishing touch upon it without giving the reader some practical every-day thought, that he or she can take into his or her daily life, and make use of for some practical benefit; something that will hold the attention of the reader long after the words of the author have ceased to be a matter of living memory. We hope to instill into the mind of the reader such habits of thought, and such delight at the hope of deliverance, that mere words will sink into insignificance, and the principles of life laid down here will form a part of the vital principle which is concerned in the matter of good health and longevity. We find ourselves confronted with such a multiplicity of circumstances relating to the

"Clean your streets, and call upon God for help."

—Lord Palmerston.

mass of people that the burden seems unusually hard for us to even generalize, which we necessarily have to do in considering the question of how to get back to health when sick. The greatest problem which we have to face is not how to get back to health, but to point out those rules that will be sufficient for every one to get back to health. This is the task we have before us, and we will try to make the question so clear that it will be a bright ray of hope to the restless, feverish, impatient one, who has become almost hopeless in trying to combat a disease that is well-nigh overpowering.

I need not suggest that there are many people who cannot get well; the span of life has been crossed, and their time has arrived; to such, my words will be of but little use. We can simply point them to the far-off Goodness that is ever present, for their reliance in their extremity of death or incurable sickness. To the invalid who is not sick unto death, who has not yet taken the last hope to himself of looking the eternal future in the face, to

"Clean your streets, and call upon God for help."

—*Lord Palmerston.*

those we extend the words of conscientious hope for recovery, upon the simple plan of trusting in the everlasting, uplifting, up-building laws of God, that never fail. A few words of the practical application of those laws will, I am sure, result in a metamorphosis of their condition of mind, and they will begin to feel the vivifying influence of God's love.

The question of violated law, perhaps, may not enter into the problem of how to get out of the dilemma with the poor sick patient when he realizes that the situation is wholly against him. If he will only look in the right direction, he will realize what the undue influence of the sinful world has wrought in his system; that the germs of disease are of the earth, earthy, and that nowhere in the realm of spirit do we find disease as we understand it. When the poor sufferer perceives that he is a tortured spirit, made so by his earthly life, and upon this basis is he paying the penalty of violated law; that the penance for such violation lies largely in recognizing the particular law broken; when he has gotten

"Clean your streets, and call upon God for help."

—*Lord Palmerston.*

thus far the rest is easy, for he has but to turn his illuminated mind upon the cause of his disease and bring to bear upon it the recuperative powers of the soul; then will the first ray of hope enter the mind of the person who cannot see the workings of Nature, except through a glass, darkly. But he will soon begin to realize the fundamental thought for him to grasp is that he is a spirit, and that sickness and death can have no part with that portion of him that does the thinking; it is only the influence of the body upon the mind, and then the reaction of the mind upon the body that causes the sickness. When he realizes this he will feel his mind illumed with the eternal love that has ever wrought enough of life's blessing into the consciousness of mankind when we realize with all our hearts that God has nothing but love in store for us, and that all his laws are made for our good.

When we can look upon disease as the outcome of our earthly life, and see that it is nothing but our bodies that are sick, and that we can help overcome this morbid

"Clean your streets, and call upon God for help"

—*Lord Palmerston.*

condition by the influence of the recuperative powers of the mind that has been illuminated by the influence of that harmony we feel within us, of that vital principle upon which our very lives are dependent, then we can say to the disease: "Depart!" We can then look out of the windows of the soul and see the last vestige of that inharmony depart, not to return again until some other law has been violated.

The poor sufferer may need some more definite instructions as to how he is to get possession of his soul power, to enable him to effect a recovery. Then we would say: Turn the attention from the disease to the Author of all good, turn to Him in supplication and prayer with all the earnestness of your being, turn your eyes upward and forget, as much as possible, that the disease from which you are suffering is a part of yourself; that, whatever the morbid condition may be, it cannot make your soul sick; that even suffering is but the outward expression of whatever has produced the trouble. It may be that the individual will say: "I know that may be

"Clean your streets, and call upon God for help"

—*Lord Palmerston.*

all true, but how am I going to rid myself of this persistent pain, which is racking my body and brain?" To him, I would answer: There is no better way than to reach out after the uplifting, upbuilding thought; to use whatever physical means are at hand; that the reason you are sick is because the law has been broken, and that the best and only way is to bring the recuperative powers of Nature to your aid, and ask of Him who has the eternal energy of nature within His grasp to aid you in doing it. The doctor's full mission can only rest upon the one idea—that of assisting Nature to accomplish the one object sought for—that of relieving your suffering and restoring you to health. Whatever the means used, they can have but the one object in view—that of restoring to Nature her just due, and helping her to relieve the patient.

Then, we say, invoke the eternal energy of God, and He will give abundantly from the full storehouse of His love. The care He takes of us is exemplified by the everlasting goodness of His laws. We see Na-

"Clean your streets, and call upon God for help."

—*Lord Palmerston.*

ture continually doing the best she can for suffering humanity, even when the condition of our minds is against us, and we lose courage; even then do we see the goodness and mercy of God following us; be it a fever, it will abate when the penalty is paid; be it a wound, it will heal when the damage done is corrected; in other words, Nature will do the best she can for us, first, last, and all the time. No matter what our waywardness may have been, no matter what our mental or moral condition may be, we find kind Nature doing her best for us; so, then, we have but to invoke the restless energy of the universe to overcome whatever of sin we may have committed. We may say, why invoke the aid of Nature when she is already doing all she can for us? I would say that the power exerted differs in degree according to our receptivity, and that we may entreat, increase, and command Nature to the full measure of her strength, just the same as we are compelled to breathe, but we can take in more air by an effort of the will, so may we take in more of the life force of nature by an effort of

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the will, by reaching out into the realm of the unknown, into the realm of spirit, from whence comes all the life force of nature; we may lift our hearts up to those forces that come to us when we pray in honest sincerity. When the heart and mind are *en rapport* with the great source of all life, then can we say to disease, "Depart and leave us," and it shall be done. "But," says one, "there are so many obstacles in the way, my back aches so I can hardly endure it. What shall I do to call down this great healing influence?" I would simply say, use all the necessary and usual means, and pray to that Being who is all love, all commiseration, for not only the strength to bear up under the affliction, but that help may come from the great source of all relief, namely, the recuperative powers of nature. Do this, and you will find relief, and have the sweet reflection that you have done the best you can for yourself, to the end that your recovery may be speedy and certain.

Whenever we contemplate the goodness of God, we see that His laws are made for the

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uplifting and upbuilding of our spiritual natures, to the end that we may someday have such control over both the body and the mind that we will never be sick. When we arrive at that stage of development, it will be easy for us to say to disease, "Depart." When we can control the functions of the body, when we are sufficiently acquainted with Nature's laws, with strength enough to keep them, then will we be at that stage of development when disease cannot reach us, as there is no law broken for which we are called upon to pay the penalty. When that time is reached, then will the Kingdom of Heaven have returned to earth.

I hope, in the next chapter, to be able to give the reader some more explicit instruction as to how to get possession of himself, and, perhaps, from a more practical standpoint, which will pertain to the realm of physics. In this chapter we have been compelled to deal with the mental and spiritual, because the recuperative powers of Nature lie beyond this vale of tears, and, consequently, we have to direct the reader's attention solely to the realm of spirit

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from which we came, and to which we must surely return. I say, from which we came, because the origin of all life comes from the Great Spirit Himself.

To the superficial observer the foregoing remarks may find no lodgment within his comprehension; to such an one I can only say, "Seek, and you shall find. Knock, and it shall be opened unto you." Think, reflect, and discover that we are in the midst of an eternal energy that gives life and force to all animated nature, that we can, by reflection and prayerful attention, invoke the aid of that energy that we call God's love, to help us in building up our shattered systems; that it belongs to us by inheritance, we already have it in a measure, or we could not live; but its power over us has been interfered with by disease. Let us, then, with all the earnestness of our nature, lift up our hearts and minds to Him who doeth all things well, who is ever our friend and well-wisher, who does not willingly afflict any one of His creatures.

"Clean your streets, and call upon God for help."

—Lord Palmerston.

THE VIOLATION OF NATURE'S LAWS.

The universal truths of God's laws are always the same; the measure of our comprehension of them is largely shown by the way we keep them. The truth of a broken law seldom dawns upon us until justice exacts the penalty. The world would not be in the unhappy condition it is to-day if we made ourselves thoroughly familiar with Nature's laws. It is the violation of those laws that creates the distress we find everywhere about us. It is one thing to live simply to exist, and altogether another to so live that we can make the most of everything, that is, to make the most of our opportunities, of our talents, of what means we have at our disposal, and to make the most of God's love for us as exemplified by the wise and beneficent laws He has made for our benefit. It would be manifestly impossible for us to attempt to point out or call attention to even a meagre portion of those laws that enter into our every-day well-

Thoughtfulness begets safety.

being, and we shall not attempt to do so. The best we can do is to point to some of the ways in which we may keep the law in a general way. The question of how best to keep God's laws is certainly one that interests everyone. No one can escape the precise justice of Nature's laws. So we find ourselves confronting a question that every one is interested in.

In the first place, we are not thoughtful enough; most people rush along recklessly without stopping to think. To be thoughtful means a due regard for law in general. It should be love for the law and the law-giver that should actuate us, and not a fear of the penalty for our transgressions. I would like to call the attention of my readers to the fact that we are on an exaggerated plane of selfishness, that we live largely for self; perhaps our selfishness may take in the members of our immediate family, but it is still self that we consider most in our contemplation of everything.

Then, too, we are living in an age of extravagance; we use more of whatever we

have than is necessary. We can judge of this more easily when we notice how much better some people live on less means than others can, or do, so we find extravagance prevailing everywhere. We are, also, a pleasure-seeking people. What the world calls pleasure is a term so well defined that it is not necessary for me to mention it, except to say that it is an attempt to make ourselves happy by some unusual means. The very means used frequently carries the penalty with it, and we pay very much more for it than it is worth. Next, we are a money-getting people. The greed for gain frequently dulls and stupefies the better part of our nature, and we find ourselves outdone in those things that make us happy by an unnatural desire for money. The habit very frequently becomes a fixed one, and proves a lasting curse to the unhappy money-getter.

The consideration of law, when it means self-denial, is attended with more than usual interest, for it is at the very seat and foundation of human experience. Our daily lives are made up of those things that per-

tain largely to sensation. How we feel is of great moment, constant interest and care. The way we live, and the habits of life we have formed, enters into the question of our ability to keep Nature's laws; we need not suggest that there are few people who live strictly in accordance with Nature's laws, and the result is, that no two people will form the same conclusion as to how we can best live to avoid disease and discontent that is so prevalent. Nature never intended that mankind should be sick or unhappy, and the natural conclusion is, that these conditions are the result of an unnatural mode of living, in which the catering to the animal senses have more to do than anything else. The abnormal development of some natural sense, instinct, or function, when it is abused, is sure to bring disease and trouble upon the individual. We doubt if there are many people who, after a critical examination of themselves, will not decide that there is some abnormally developed appetite, that is usually called a weakness, that has either been inherited,

or is the result of a continued abuse of some natural instinct. It is a law of our being that the more we use any faculty, instinct, or muscle the stronger it becomes, while it may become weakened from continued over-use or abuse, the abnormal development is the same, giving more or less trouble throughout our whole lives.

It will be impossible in a volume of this size to attempt to point out, even in a general way, why and how these abnormal developments take place, for some of them are prenatal, but the suggestion will serve to fix the attention of the reader to the subject of restraining the appetite or passion that cannot be otherwise than detrimental to the health and happiness of the individual. The abuse of a natural instinct is a violation of Nature's laws, and is sure to be punished according to the nature and extent of the abuse. We cannot lay too much stress upon a subject that lies at the very foundation of human health and happiness, and the restraining of the abnormal appetites lies at the very foundation of self-culture. It requires self-denial,

which will frequently take all the force of will and courage we possess to say no, when the cravings of appetite make its demands. We doubt if there is anyone who recognizes that they have a weakness, the indulgence of which has been working them harm, but what has felt their inability to cope successfully with a condition that at times has seemed almost overpowering. Human nature is proverbially weak, and it is when we recognize our weakness that our thoughts naturally turn to the source of all strength. God has opened a way for the relief of everyone who will turn to Him in their extremity.

A little prayer, an earnest desire sent on the wings of our weakness, will surely bring us strength.

While we are calling attention to these peculiarities of the human family, we have but one desire in reference to it, and that is to suggest how to overcome these morbid desires, and best change whatever we find within us that offends, and interferes with what we should, rather than what we are doing. The best thought for us to grasp

in connection with keeping God's laws is the getting control of the thoughts and actions by an effort of the will. Let us bear down heavily upon the desire to encompass the whole question of getting possession of our entire make-up; be it the question of self-denial or even privation, it will pay us to do it. We cannot expect to be on good terms with the whole question unless we do put forth a strong will force to back up our desires. When we can so control the thoughts, and not let anything abide in our minds but the most wholesome, elevating thoughts, then we are more likely to keep the laws God has made for us.

Thoughtfulness begets safety.

BECOME HAPPY.

The proposition that the sun stands still will never be outdone by the ignorant. When we contemplate the almost universal recklessness of people who are treading their weary way through life when the world is so full of the beautiful, so many things to make the heart glad if we have the eyes to see them; when we see the inability of the masses to distinguish wherein lies their true happiness, we are confronted with the wonderful problem, why is this so? Why are people that we meet in our every-day walk so downcast that their very features tell us, as plainly as words, of the anxiety, the worry, the forebodings, of evils anticipated? Does it not tell us of what is going on in the minds of the people? When we see the muscles of their faces putting on such a tension, is not the scowl indicative of trouble within? Is not the tension of the body indicative of nervous waste? Does not the average indi-

Do right and be happy.

vidual give the careful observer the impression that he or she is unhappy? When we consider the almost universal distress that everywhere pervades society, the very presence of something that does not harmonize with what we usually find in our every-day walk excites comment. The bright smile, the ringing laugh, the innocent giggle excite wonder, not to say contempt, so used are we to the gloomy, downcast expression of countenance that we find so frequently while mingling with the masses. So we are compelled to come to but one conclusion in regard to the matter, and that is, that most people are unhappy, and, viewed by the critical eye of the observing physician, we might add, unhealthy.

We are not in a criticising mood, with a desire to find fault with the condition of things and people as we find them, but with a desire to point out some of the defects in our lives that we think may be remedied, if we take the trouble. In the first place, we begin by putting too much stress on the superficial, and not enough

regard for the internal, as it is within that we enjoy and derive that pleasure in the contemplation of so many things that contain the elements of pleasure and delight within themselves. Again, if we contemplate the things, affairs, and circumstances of life from a gloomy aspect, they appear to us from whatever standpoint we look at them. If we look through green glasses everything appears green to us; this is a sorry figure, but it may convey our meaning.

The great question involved in the foregoing is not to suggest how miserable we are, and how much there is to enjoy that we are missing, but to try and suggest some remedy that the thinking person may take advantage of, and alter his or her condition internally by first getting possession of the external. We say this with no desire to disparage any means now extant for this purpose, but simply to add another series of suggestions that will have the same object in view, that of bettering the condition of mankind. It does not matter from what standpoint we view

it, the one great fact stares us in the face, that man is not as happy and contented as he should be, or as he may be. This no one can deny. It is not a question of money, it is not even a question of social standing. While these are all very desirable in themselves, they do not make a person happy, and as a matter of fact contribute less to do so than the non-possessor usually supposes. Neither do our surroundings have all to do with it. In other words, the physical world outside of ourselves has very little to do with the happy condition within a man's mind. We would naturally be surprised at this when we see the almost insane desire for wealth and position that we find almost universal among men; but the fact remains that the vast concourse of people are seeking for happiness where it cannot be found; they are pursuing a will-o'-the-wisp which is always in sight, but never reached. We will not attempt to depreciate the advantages of wealth and power, and the sweet satisfaction that people frequently find in dispensing both to the poor and the needy; but it

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is a different thing from the happiness of the soul that contains a "well-spring of joy" that gives ecstasy, joy and peace within, with all its outward manifestations of vivacity, elasticity, and mirth, which alone indicate a healthy condition of both body and mind.

It is the fond hope of the author that the principles of right living laid down in this book will produce such an impression upon thinking minds as will enable them to stop, consider, analyze, and bring to bear upon them the light of reason, with the assurance that there is a better way to live, and that way lies within the grasp of all who will apply themselves to the task of first improving their physical condition, which can be done by a systematic course of training laid down in this book; next by getting possession of the mind with the control of all the functions of the body, and the better control of appetites and passions that contribute so much to our discomfort. When we have accomplished this we shall have complied with all that is required of us. The rest of life's burdens

are easily borne when we have that sweet peace within us that passeth all understanding; we can look more complacently upon whatever disturbs, and it will not sink into our hearts and feelings to the extent that it does now. When we have overcome self, with all that goes with the saying, through the help of an all-wise and good God who loves us, then shall we be greater than he that taketh a city. Then shall we find favor in our own eyes and the estimation of others; then shall we be the heirs of the Kingdom of Heaven, that has come to earth to dwell in the heart of Him who shall arouse all the latent and perhaps dormant good that is in him, all the strength of his will to bear upon the one great problem of how he can best fulfill his mission on earth, and get the most happiness while doing it. When we have done this we can read our title clear, and when we are through with this life we may look back with the sweet satisfaction that it has been well spent.

THE TENSION CAUSED BY WORRY.

The beautiful things that surround us, that contribute so much to make the heart glad and bring the pleasure that does and should come with æsthetic surroundings that is enhanced by cultivated tastes, have become such a necessity to those even in the ordinary walks of life, that it is difficult to realize how hard it would be to have to succumb to the necessity of doing without them. Our manner of living is usually commensurate with the ability we have of maintaining the kind of an establishment best suited to our tastes. There are increasing requirements as the income increases; when the latitude of requirement has been reached, it is usually when the ability of the provider has been taxed to its utmost to "make all the ends meet," and should adversity come, and there is a necessity for cutting down expenses, it puts an additional strain upon the mind which is shared by every member of the

The Lion is stuffed with straw.

family, to a greater or less extent, and the hardship is nowhere found to be so great as when it relates to the little ones who have to share in the general curtailment of expenses; to avoid hardship coming to them, the parents make a struggle, which may be kept up for years, of self-sacrifice and devotion, to give the children a good start in life by giving them a good education, and those accomplishments, which will enable them to give a good account of themselves in the years to come. It is everywhere recognized that parents are more faithful to their children than the children are to their parents. This faithfulness carries with it the burdens, and sometimes the heavy burdens, of life, which causes an unwonted and undue strain upon the mind, and the anxiety to meet all their obligations causes the worry habit to become fixed, beginning with the real necessity for care and anxiety for the wherewith to accomplish all that is required, until it finally becomes such a fixed habit that there is no escaping its demands.

The worry habit works more trouble in

the human family than is usually supposed; aside from being the cause of so much mental unhappiness, it is reflected upon the body. The strain upon the mind causes a strain or tension upon the body, and the joints become stiffened, the ligaments about the joints become shortened, and we move with difficulty. We find that the child moves with the greatest of ease, as do the lower animals—who do not worry. The older we grow, and the more strain there is upon the mind, the less supple and spry we become; so we find a direct and definite connection between the strain on the mind that is caused by worry, and our ability to move easily. The greater and the longer continued the strain upon the mind, the harder it is for us to move, and the more force it takes for us to put forth great physical effort. We do not wish to be understood that worry is the only factor at work in stiffening the muscles and joints; the continued ingestion of quantities of sugar, alcohol, and those articles of food that ferment in the stomach, loading the system with acid, are certainly to be

recognized; but we believe that worry and anxiety is the greatest factor, and should receive the greatest amount of our consideration; and for that reason we are going to insist upon the due regard we should pay to get rid of not only the cause of the stiffness, but in doing it, get rid of the stiffness itself, for a supple body that moves with very little effort is the condition of perfect health, and will materially aid in getting rid of the worry habit by putting us in that condition in which anxiety will not sink into our feelings to hurt us as it usually does.

How to do this is the design of those exercises that will stretch the ligaments and tendons that have been contracted by worry and strain, and which causes so much unhappiness that many people are compelled to regard life as hardly worth the living, and only find peace in inactivity, the consolations of religion, and the exercise of that philosophy that says: "Well, I have done and am doing the best I can;" wholly dissatisfied, however, with both mind and body and the circumstances that surround them. When we have done the

best we can with all the distressing circumstances that come to us through life, we feel compelled to rest and leave the result, but do we always take the best way out of trials and troubles? There is a much better way than to suffer in silence and to turn the deaf ear to the advice and suggestions of others when we really can do better. When the nightingale sings with that melody that is born of no thought of to-morrow, can we not imitate him and put a song in our hearts; can we not warble in the sunlight of that celestial kindredship, with the happy and the beautiful? When the cock crows in the morning it should be the harbinger of the happy day, and the sweet peace of perfect health, with all that goes with it, should be ours.

When we understand that it is within our power to do all this, we ought at least to put forth the effort, even though it takes all the courage we possess to accomplish it. Then, we say, go through these exercises faithfully night and morning, and whatever of health there is for you, you shall receive. We do not wish to delude

you with the idea that the movements are a cure for all disease of every kind, but they will put you in the best possible physical condition. They will not give you a new body, but they will certainly enable you to make the best possible use of the one you have. When you have done this, you have done the best you can for yourself, and the result will repay you an hundred-fold for the effort. You will not need any paraphernalia of any kind, but simply go through these movements and passive motions, which we will describe so that you may perfectly understand them, together with the uses they are intended to perform upon the different parts of the body. My readers may accept these movements as the best that have been devised for putting the body in the best possible condition; they can certainly work nothing but good, if exercised with ordinary care. We will begin with the surrender, or relaxing movements first, as we regard them as more important in the beginning, as they are not so liable to fatigue the unused muscles.

The Lion is stuffed with straw.

MUSCLE.

There are so many things we would like to crowd into this little volume that space denies us, we are compelled to select a few leading thoughts for each chapter.

The relationship between mind and muscle is such a great question, there is so much of it, that I fear an attempt to explain it in the short space at my disposal will prove inadequate. However, the muscle is an organ of which we cannot know too much; its chemical composition will not interest the general reader of this book, neither will its peculiar characteristics as regards the manner in which it contracts. When we wish to examine a muscle we are compelled to do so under the disadvantage of either a *post-mortem*, or an irritation by the knife; in either case we cannot get at the normal workings of the muscle; while it may give us a pretty good idea of it, it will not supply the real need of an exhaustive examination. The

Strength brings courage.

physiology of the muscle is a most complex study. There are so many things about the muscle as a muscle, that differ from every other tissue in the body; for instance, the muscular tissue contracts, while no other does; the blood is distributed more freely to the muscular tissue than to any other; provision is made for the removal of the wastes greater here than elsewhere; provision for the repair of the lost material that forms the muscle is much more abundant here than elsewhere throughout the body, so we find general peculiarities that are common to no other tissue. The blood and nerve supply depends wholly and entirely upon the size and the activity of the muscle. The muscle itself is indifferent whether we exercise it or not. It has no thought of to-morrow; it is the individual who has to exercise this care—the muscle will become weak and shrink away if not used properly. When we observe this law of our being (and we can but consider it one of the wisest laws that God has given us relating to our bodies), we can see how advantageous it is to keep the muscular

Strength brings courage.

system in good order by taking a proper amount of exercise. The disuse of our muscles, or a major part of them, is sure to be attended by disaster and disease. Nature intended that all the muscles should be used—makes it obligatory—and fixes a penalty if they are not; of course, in the infinite wisdom of the Almighty, who could foresee how careless people would become, He has not made this penalty sharp and decisive as in some of the other violations; He has not made the entire muscle to collapse if we do not use it for a certain period in a proper manner, but we find the penalty is paid by degrees: the muscle becomes weakened, it loses its size, the blood and nerve supply becomes lessened, the whole structure becomes less active, with the result of its possessor becoming weak, and tiring out by a little effort. Now, this is not as it should be; we should understand what it means to become inactive; we should realize that the individual who uses his muscles properly is more apt to be healthy; he can withstand disease better than the person who lets his muscles become

Strength brings courage.

weakened by inactivity; so we find the muscular system controlling the general health of the individual to a very great extent.

The relationship between the nerve and the muscle is very complex. Aside from the physiology of the nerve supply we find that the mind has a controlling influence over not only the nerve supply, but the blood supply also; it may not be generally admitted that the mind can send an afflux of blood into the muscle, but it is true; it is proven by the influence of the mind as manifested in causing an exacerbation during an inflammation; we must accept this as true, as it will help us to develop our wasted muscles.

The part that the mind plays in the nourishment of a muscle, is by sending more nerve force and more blood to the muscle; the former to increase its functional inactivity, and the latter to supply new material, and to take away the debris or waste caused by its functional activity. We must not for a moment confound the normal activity of the muscle with its

violent activity; one is attended by much more waste than simple, passive motion, or even such exercise as walking: the violent exercise exerts the muscle to its utmost capacity, while the passive motion simply contracts the muscle naturally. I point out this difference, because there is very little improvement in the size and power of a muscle while it is receiving the ordinary stimulus of every-day motion. It is something more than our every-day work that we need to develop large, strong muscles, and so we supply these movements as an aid to those who cannot get the proper amount of all round exercise in their daily walk and work.

How to get fat, and how to get lean, enters into this great question of muscle building. The majority of people would rather look well than be strong, and the question of how to take on flesh, which usually means fat, is of considerable more importance to them than how to become strong; while the one carries the other with it, it is not usually considered so. Fat does not contribute much to the well-being

of the individual, and an excess of fat is a decided detriment. How to take on fat, and how to take it off, is exercising the minds of a great many people. I would like to say the panacea for both conditions lies in exercise, and plenty of it. Very few people know the delights of exercise after the first or initial stage has passed; that is, the stage of sore muscles and the easily tired feeling; when a person has gotten beyond this stage the delights of motion are abundant. The individual will have the satisfaction of seeing his body regain the normal; if he is too fat, it will disappear; if he is too thin, his body will become full and round, not with fat, but with muscle; then will he have a longer lease of life; then will life's burdens become lighter, because he can carry them easier. My dear reader, do not attempt to lighten your task, do not attempt to lessen the load, but increase your muscular power that you may carry it easily. The first you may not be able to do; the little ones have to be fed, but the latter lies within the power of everybody. In the next chapter we shall at-

tempt to give some suggestions by which we can reform our methods of dress, while going through these movements, as it is quite essential that the body should move easily and without constraint.

THE SYMMETRICAL DEVELOPMENT OF THE MUSCLES.

In considering this question we are compelled to regard it from the physical aspect of the every-day experience of the people we come in contact with. It cannot be expected that the development of muscle can form any part of the thought of the person who goes about from day to day attending to his daily routine of business; but, notwithstanding that he pays no attention to the question of muscle and its development, he has to observe the laws pertaining to it, the same as though he were interested in it; those of his muscles that are never used dwarf and become weak, just the same as though he knew all about what was going on in his system. The fact that the human family has to move, and frequently more than they desire, makes the development of muscle of interest to all who will stop long enough to examine into it, and note the influence that the

Symmetry is beauty.

symmetrical development of their muscles exert upon their general well-being.

The person who can move easily, and with little effort, is apt to move a great deal; he takes delight in motion; as the saying is, "he cannot keep still." As the movement of the body helps materially to circulate the blood, and it is through the circulation that all tissue repair takes place, we can readily see what an active factor easily moving joints becomes, as regards the good health and long life of the individual. The circulation of the blood, and the manner in which the tissues are nourished, determines how long a man shall live. Inactivity has hastened to a premature grave a great many who might have given to the world the rich experiences of a lifetime, had they the physical constitution that would have enabled them to consummate their desires, when life was cut off for the lack of muscle and its symmetrical development.

How many people would have enriched the world by their experience and attainments, had not all their nerve force been

used up within their craniums, and left the body a wreck in consequence! When we see so many bright lives that have been destroyed by a disregard of those laws of health that are ever-abiding, it teaches us that a due regard for the care of our bodies is something more than a mere passing whim, that can be pooh-poohed as a thing of not much consequence. When we understand that the man along in years is much better qualified by his experience to teach the world, that he is a greater power than the youth because of his experience, the significance of the question becomes more apparent, and we offer no apology for saying that the person who pays little or no attention to his physical welfare or the development of his muscles has not arrived at that state of intelligence that will produce the best results for himself and others.

We find the question of morals and religion occupying the attention of a great many of our good people, and of our bright people, too, but the question of the physical is left to the young, and those who take pleasure in athletics, and many, many

good people who should not die, are ushered into the great beyond before their time because of a lack of interest, or knowledge, of how to best preserve their bodies to a good old age. This being so, we hope that every reader of this book will avail himself or herself of the system of physical development that we have tried to make so plain that everyone can understand it. That it will improve your health I do not need to tell you; your common sense will save me the trouble. There is enough in it to engage the profound attention of everybody; no matter how strong, how busy, or how intellectual they may be, no one can afford to neglect their bodies, and we are glad we can give you a system that, even though it is simple, will be sure to improve the health of everyone who diligently follow the directions we have given.

Symmetrically developed muscles can have but an influence for good; there can be no evil connected with it; its sole tendency is for the elevation of mankind. The strong man is more likely to be a good

man than he who is so wholly dissatisfied with himself, so we urge everybody, without distinction, to pay more attention to the getting of good health as a means of increasing their usefulness. We have tried to show you that the importance of developing the muscular system was paramount to every other question pertaining to the body, that its continued well-being is almost wholly dependent upon it. There is nothing in life that wages such warfare against disease as the well-developed muscular system; its power lies not wholly in enabling the man to move easily, but the strong man has more courage than the weak one; he has greater power to resist disease and death, and aside from his improved physical powers, and his increase of courage, the strong man is more of a man as regards the possibilities that lie within his reach of accomplishment. Whatever there is in him is most likely to be brought out when it only requires strength and courage to do it. No man can fulfil his true mission in life who has a muscular system below what nature in-

Symmetry is beauty.

tended he should have, and no man can excel in physical excellence beyond what Nature in her kindness is willing that he should attain to, so, with all we have said and can say upon the subject, there is but one conclusion at which we can arrive, and that is, that it is a duty we owe ourselves and the world to make the most of what Nature has endowed us with, in regard to the physical and mental. Whatever there is for us to accomplish in life will be done better and easier than it would be if we allowed our bodies to drift into the maelstrom of inactivity which swallows up our highest aspirations and the possibilities of those lofty attainments that lie within us, dormant, perhaps, for the want of the vivifying influence of an active ambition. There is no sadder spectacle to behold than to see a life wasted for the want of it, where the habit of sloth has become such a burden that it is an effort to live.

Activity is our normal condition, in which we enjoy better health than we would if we became inactive. There is no such thing as conserving our strength by

doing nothing; the reverse is true; the more we do, and the oftener we do it, the easier it becomes, and the more we can look with contempt upon the person who is so careless that he does not try to fill his place in the great beehive of nature. The individual requirements are becoming greater with every year; the battle of life has become a stern one, and the drone and the sloth will have no place within the society of those who by industry and perseverance are doing what Nature fitted them to perform in those things that make a man satisfied with himself and his achievements. I wish that my words would find lodgment within the minds of all who read these pages. The power of resisting whatever will drag mankind down below the level of what Nature intends belongs to us all; the weak in muscle can become strong, the weak in mind and will can improve, and the effort required will not be regarded as an effort when the result is accomplished.

In the series of movements that we describe there will be no hardship if the in-

dividual will persist until the results become apparent to themselves, then they will not need the courage of persistence to enable them to fulfill the requirements. I wish that everyone could experience the benefit they will ultimately derive from the beginning, but the overcoming of weakness that may have been inherited, or which may be the result of years of bad habits, cannot be accomplished except by persistent effort in the right direction, and the wherewithal to do all that is necessary will be found in these movements. Select those that you need the most in the beginning, and the rest will follow in their natural order as time, opportunity, and development require. We would suggest that special attention be given to those movements that will give the power of controlling the thought force through the nervous system, and enable you to husband the vital force that is the power of animal life.

It is a fact that the whole animal economy is dependent upon the nervous system for its well-being; it is through that part

of the anatomy that the well-being of all the rest is dependent for its proper functional activity; we find, also, that the nerve and muscle are virtually one; they cannot be dissociated. If we have strong muscles, we are bound to have what is known as strong nerves; and it is equally true that if we have weak muscles, we have weak nerves. It is also true that if we have a part of the muscles weak and the rest strong, we have more or less of a weakened nervous system. This being true, and the statement is based upon physiological facts, there can be no doubt about not only the desirability, but the absolute necessity of a symmetrical development of all the muscles if we would enjoy perfect health. There are a great many people who go about from day to day and manage to live in comparative comfort; that is, they get along pretty well, and such people will tell us that they are enjoying good health, but we are compelled to say that it is only comparatively good health, that the standard of health lies far above the simple living without pain or

Symmetry is beauty.

physical discomfort. It is only when we can move with the agility of youth or the lower animals, when our blood is coursing through all the muscles, through the whole body, when motion is a delight, when living is an ecstasy, when we have the power to resist disease and fatigue, that we can say that we are in perfect health. This is the standard, even though few reach it, and the nearer we approach it the healthier we are. That it can be attained under favorable conditions we do not doubt; that the individual who will make the effort will be amply recompensed there can be no question, because the nearer he approaches the standard the healthier he will be, and consequently the happier. Health of body and mind and happiness go hand in hand, and it is the one great desire of the human family to be happy, with all that is implied by the term; that is what we are all striving for, and the basis, the mainspring of all human action, is that of acquiring those things that are desirable, and which we expect will make us happy. So we find that the foundation of human happiness

lies in good health of body and mind, and that the health of body is largely dependent upon the symmetrical development of the muscular system. Such development is within the reach of all; even invalids can improve their health, if they have enough of force and courage to do it. How to do this is one of the chief aims of this book, and any one who will pursue the systematic training that we mark out, can be assured of improving in general health, and obtaining greater power to resist disease. The movements and passive motions we prescribe are not all new; some of them have been used for years; but it is after careful study of the different systems of training used in this country and abroad, and a careful study of the movements themselves as to their action upon the different parts of the body that we believe they are the best that can be devised for the purpose for which they are intended.

The chief object to be attained is first the loosening of the joints, by lengthening the ligaments and tendons about them that have become shortened. These liga-

ments are composed of what is known as white fibrous tissue, are very strong and tough, with a scant supply of blood, and with a tendency, under certain conditions, to contract and shorten, thus immobilizing the joint. The object is to overcome this contraction and induce a natural condition, or what is known as loose joints. The joints are moved by contraction of the muscles, and little or no strain is put upon the ligaments about them, the muscles taking the strain. When the joint can be moved when there is an absence of nerve force in the muscle, with more or less violence, the strain comes directly upon the ligament, and it is loosened accordingly. For this purpose we use the relaxing movements, that is, moving the joints when the muscles are entirely relaxed and limp.

The second object to be attained is the acquiring the ability to send the nerve force into one muscle while the others are entirely relaxed. Some of the muscles are in groups so far as their action is concerned, and the nerve supply being the same, the object being to isolate each muscle, or group of

muscles, so far as the nerve distribution will admit of, so that the body can be entirely at rest when not in use, or that part of it that is not in use, so that there may not be unnecessary tension upon inactive muscles, and thus avoiding nervous waste. For this purpose we subjoin some practical instructions that will enable the reader to entirely relax the muscles not in use, and, if necessary, put all his force into those called into action.

The third object to be attained is the symmetrical development of large, strong muscles that are soft and elastic, this being the typical healthy muscle through which the blood will flow freely, and which will give greater area for its nerve supply. This is the character of muscle that will give endurance, and is in no wise dependent upon continual training for its health, as is the case with the hard, knotty muscle.

For this purpose we suggest a series of stretching movements that will accomplish the above result if adhered to faithfully. I need not suggest that the faithful performance of these exercises will be required to

overcome the result, it may be, of years of inactivity, but the result will compensate an hundred-fold for the effort put forth. When we contemplate the advantages that will accrue, it will not be too much to ask of you. Your usefulness in life will be largely increased by the possession of a good body in which you have implicit confidence, and over which you have perfect control. The years will come and go, but time will deal gently with the person who delights in motion.

When the three score and ten will have been reached, you can still feel the warm blood coursing through your whole body, the tissues will still be nourished, and age, with its dimness of vision and tottering steps, will no longer be a terror. Let us put off the evil day as long as kind Nature will allow, so that when the dread messenger does come he will find us in the full possession of our faculties, and our graceful departure will take away the sting of death.

ATHLETICS.

The subject of athletics has engaged the attention of the world from the beginning. We find that physical prowess has been the admiration of both sexes, and of people of every clime from the time of the Greek fables describing the heroic gods until to-day, when the sporting page of the daily paper is as much sought after as any other. So we find a great interest exhibited in those things in which men contend for the supremacy, and when one man can excel all the rest in anything he is called the champion, and is frequently admired and sought after beyond his more intellectual brethren. The physical has been admired always, and the strong man much more than those who exhibit mere physical skill, such as tricks, feats of balancing, of agility, and those feats that come as the result of practice.

How to become strong has not engaged the attention of the scientific mind to any

The better way.

great extent, and the training of the athlete has been largely given over to the ignorant, and to what is known as the sporting class ; this is especially true of the pugilistic trainer, where greater effort is put forth in training than among any other class. The best way to train the athlete has not received the care that it should, nor has it received the attention that the almost universal interest which is shown in the subject demands that it should. We find that the usual method of training the athlete is not conducive to good health or long life ; he usually dies early, and often of some lung trouble that is the result of his frequent trainings, and the system by which he has been trained. This is not as it should be, and does not show that the man who has been trained to excel in feats of physical endurance has attained the highest state of physical excellence. This being so, it does not need a philosopher to decide that there must be something radically wrong in the system, for the result of severe training is almost always bad, and the man who should

live the longest we find dying before his time.

The question naturally arises in the thinking mind, why is this so, and we are compelled to decide that it must be owing to the system of training, which has but one object in view, and that is the enlarging and strengthening of those muscles that are required for the performance of the special feat for which he is in training, be it the prize ring, rowing, racing, jumping, etc., etc. He practices the special work he has to do, and while this may, in a measure, develop all the rest of the muscles, to a greater or less extent, the object is to make the man strong in those parts that will enable him to win in the contest he is about to enter. We believe the system is based upon an erroneous idea of what will accomplish the best results.

In studying the question of muscle we find that it cannot contract without waste of the tissue of which it is composed, and that this waste is a poison technically called ptomaines. The waste is collected by the blood, and the material for the re-

The better way.

pair of this wasted tissue deposited by the blood; we find that this condition of waste and repair is constantly going on, but more particularly when there is violent exercise. We also find that the necessary waste, when not taken up by the blood with facility, interferes with the action of the muscle. As an illustration of the effects of this poison in the system, the law being the same in the government of all animals, if a rabbit is made to run for a sufficient length of time it will drop dead, poisoned by the accumulation of that waste which could not be eliminated by the blood while the animal was running.

This being so, we find then that the free flow of blood through the muscles is of the utmost importance in order to sustain a prolonged effort. We also find that when the muscles are contracted violently for a length of time Nature increases the nerve force that enables the muscle to contract with greater vigor, and also causes the muscle when contracted to become very hard and increased in size; and so we find that the usual mode of training produces a

large hard muscle which can be contracted with great force, and answers the desired end if the effort is not too prolonged.

Without wishing to depreciate the value of this mode of training for some special feats of strength, we fully believe that the system can be improved upon so far as a general training is needed. That is to say, when we find the trained athlete subject to those conditions tending to shorten his life, when on account of his superior physique he should live longer than his fellows, and when we find that the manner in which he has been trained has caused his muscles to become hard with a tremendous power of contraction, we are forced to the conclusion that this condition of the muscular system is not conducive to good health and long life; first, because the muscles are not developed symmetrically; part of them becomes so hard that the blood cannot flow through them with facility, and there is a greater nerve supply than blood supply. This condition frequently becomes so marked that the fraternity of admirers of manly sports say he

is "overtrained," or that he is "muscle-bound." The fact is, that in the usual manner of heavy training that causes this one-sided development, some of the antagonistic muscles are energized, while the muscle is contracted that produces the movement intended. The effect of this is that it takes more force than is required in moving the weight of that part of the body moved, and with the force desired. This is particularly true of the man who has been trained a number of times, when he not only fails to energize the individual muscle or the particular group of muscles that is required for the motion desired, but he has to contend with shortened ligaments and tendons that cause the joints to move with greater difficulty than in childhood and youth, so the conclusion is that the trained athlete has to put forth more effort than should be required to produce the same result.

It would be folly to call attention to the above facts without suggesting a better way, which I hope will strike the minds of my athletic readers as the common sense

method, which I can assure them will tend to prolong their lives, rather than shorten them. In the first place the whole man should be developed alike, all of his muscles should claim an equal amount of his attention, and he should become strong in every part. He should pay especial attention to the loosening or lengthening of the ligaments about the joints, and also to the tendons of the muscles. This is in order that he may move with ease and grace; in other words, it is very essential that he should be supple, or what the fraternity calls "loose jointed." It is also very essential for prolonged effort that the muscles should become large, flexible, and elastic, through which the blood will flow freely, even when in violent exercise.

It is also necessary that the athlete should be able to energize each particular muscle as far as possible. There are some of them that go in groups, so far as their action, nerve, and blood supply is concerned. He should be able to direct the nerve force to the part in use without involving any other part; in other words,

the muscles not in use should be strictly relaxed, first, because it will enable us to put more force into those in use. The relaxed muscle being more sensitive than when on a partial tension, we can energize it with greater facility, and there is a great saving of nerve force, as the muscle that is on a partial tension when not in use interferes with the free action of its opposite muscle that is in use. So we would recommend that the athlete pay attention to the relaxing, or what is sometimes known as the surrender movements.

It means in a general way the acquiring the ability to energize one muscle, or group of muscles, while the rest are entirely relaxed, and also to devitalize or relax any particular muscle, or group of muscles, while the rest are on a tension. How to do this is a matter of education, and will be explained under the head of the relaxing movements.

We would also suggest to the athlete that he loosen his joints by stretching the ligaments and tendons. This cannot be done in ordinary exercise or even in heavy train-

ing, as the muscle always takes the strain and puts very little, if any, upon the ligaments. The way to do this is to stretch the ligaments while the muscle is wholly relaxed, which can be done only after practicing the relaxing movements.

The aim of the athlete in a general way should be to become loose, free and supple, and at the same time strong, with large, elastic muscles, with the power to become wholly relaxed, and also the ability to put all of his force with the rapidity of lightning into any particular part required. The following up of the exercises in this book will enable him to do this; he may require additional training for special demands.

DIRECTING THE MIND FORCE.

When the mind is turned inward to its living centre, we are struck with the wonderful capacity we possess of developing to a large extent the machinery of the body. Of course no one will undertake to deny the statement that the body has no power of itself; all its power, all its activity, is derived from the internal or spiritual part of the man, and so we can but look to the internal for an increase of that power that gives life and health to the individual, that all increase of functional activity can alone come from an increase of that life force directed to that particular function we wish to improve or develop. When this fact is established in our minds, the only thing that remains is some practical method with which to direct the thought force to that particular muscle or function we wish to develop or strengthen; and so we wish to call the reader's attention to the many ways that this has been attempted in the past for this purpose.

The thought force is life.

Aside from the different cures, such as the mind cure, the Christian Science cure, the magnetic cures, the prayer or faith cure, which have all been treading upon this one universal law of our being, without their understanding the philosophy of the phenomena manifested, namely, the recuperative powers of the mind directed to the particular part of our being that has become weakened by disease or otherwise. Then we have the philosopher in the development of that courage, that strength of will that enables the individual to escape disease, and frequently death, by the exercise of his will force; of course we can understand how impossible it is for any of the above enumerated methods to become universal, for there are many people who have not the gift of faith; then we have those whose spiritual attainments are mediocre; those who have very little will force; and still another class who have very little force of any kind. So it becomes our duty to direct the reader's attention to a series of movements, which conjoined with the direction of the mind to the par-

The thought force is life.

ticular muscle, or function, that is to be developed, will enable him to get full possession of the organ. I would not be pedantic and say that this is the only way for individuals to get possession of themselves, but we do say that it is the best way, that it will be a greater help to the largest number of people, so we say that the greatest boon that can be given to man is to teach him how he may strengthen his weak parts, be it in the realm of physical or mental, he will find it an enduring and lasting gain.

There are few people who do not know their weak points better than others know or suspect them of, because it is a law of our being to try and conceal our defects from others, while it may be born of a laudable desire to want to appear at our best in the estimation of others, so people are frequently credited with being strong, when, in reality, they are weak. We wish everyone could appreciate the advantage that would accrue to them if they did not have to practice such concealment ; how much better off the world would be if its

inhabitants did not have to conceal so much from each other, if we really were what we would like other people to think us. We have faith to believe that the time will come when people will know each other better, when the æstheticism and affectation of the age will disappear, and the individual man will value his opinion of himself much more than he will regard the opinion of others; we hope the foregoing remarks may not appear as a digression.

The point we wish to make is that by directing the thoughts with all the concentration of our will to that particular organ or function that we wish to strengthen, it will become better nourished, particularly if done in connection with the movements laid down in this book. First, because all repair and increase of structure takes place by and through the circulation of the blood (muscular motion helps to circulate the blood); secondly, sending the thought to that particular part by a strong effort of the will, we not only send an additional supply of nerve force, upon which the circulation depends, but we send

The thought force is life.

an afflux of blood to the parts we wish to nourish and strengthen. Of course, each individual will have to select for himself or herself the parts needing the most attention. We can only say, in a general way, that the digestive tract needs more and better blood in nine cases out of ten, for it is the first to feel any nervous depletion, and the penning up of an effete matter that should be eliminated with facility is bound to be attended with dire result sooner or later.

The general management of each individual case would be manifestly impossible in a book of this size, neither would it be desirable if we could, as the common sense of the individual will do more in this direction than we can. Let me enjoin upon my readers the necessity of persistent effort. We cannot get much in this world that is worth having without effort. So, let us put ourselves in that condition so that all effort is easy, instead of trying to lighten the burden; let us increase our strength so that we may carry it easily. We can say with confidence that this is within the

reach of everyone; that the increase of power will depend upon the amount of effort put forth, and the persistence with which it is carried on from day to day. It will not be a difficult task, when one begins to love the movements for themselves. When the strength begins to return, the lightness and vivacity of youth is restored; then will the full benefit of this method begin to be appreciated; then will the brightness and beauty of life have an enduring abode with us; and we can look up to the great Author of all good with our hearts full of thanksgiving and praise for His wonderful love and goodness to us.

SELF-CONTROL.

Whenever we look at the question of self-control we are startled at the importance of the proposition of how best to get control of the body. There are so many factors at work, so many things to consider, that we are compelled to see nothing but trouble when we attempt to point out the best way for the guidance of all people. The proposition is replete with interest for the student, and no one can push the question aside as of no moment, or of very little interest. There is nothing that man can study, in regard to himself, that can, or should, occupy so much of his thoughts as how to get possession of himself, as this question is not wholly confined to the physical, but relates also to the spiritual and mental; and whatever contributes to the betterment of one necessarily does to the other.

When the time arrives for us to consider the everlasting problem of the future we

Control the body by the will.

shall first inquire into why we have not made a more diligent study of the best way to develop that part of our nature that will constitute the lasting and everlasting good that we are all seeking after. Mankind will never be able to put forth a greater effort in any direction than when we are doing our best to build up our spiritual natures: by that I mean that no effort in any direction will prove of such lasting good, for not only will the effort ennoble us while putting it forth, but the results will be to the everlasting. While the body, worn out by time, is mouldering in the dust, the spirit will be advanced and improved in that realm where the wicked cease from troubling, and the weary find rest. So, it is not sufficient for us to analyze this subject simply from the standpoint of physical culture that will enable us to get possession of the body; but the results are far more reaching than the affairs of our everyday life, so we regard the subject of the very utmost importance to mankind. We regard, then, physical culture as the one thing needed, and I hope

Control the body by the will.

everyone of my readers will view it from the same standpoint: a means to the one great end of all things pertaining to what man's first ambition is and should be, his everlasting happiness.

It must be self-evident to the mind of every one who will take the trouble to analyze it, that by getting possession of the muscular system by the series of movements contained in this book, he or she will be better enabled to get possession of their minds, and through that the control of the functions of the body, upon which good health depends. It is not enough to be strong in our muscles, but we must be strong to overcome our diseased appetites and passions, those conditions that contribute so much to the making-up of the man, and which add so much to the formation of character and disposition, and upon which depends our health, happiness, and all those things that make man superior to the brute creation. When we have done this we will have accomplished our fullest mission on earth, that of making the most for the good of ourselves and others. When

Control the body by the will.

the time comes, and we can look over our past lives with the sweet satisfaction that we have made the most of our talents and opportunities, and we are about to face the great future with that confidence that is born of love, hope and trust, then we can look back and thank God for the means used, simple though they be.

Nowhere in the realm of physics do we find force outside of or disassociated with motion. Motion is everywhere and in everything, from the vibration of atoms to the swing of the worlds through space, so we find activity in man associated with health and force. We believe it to be true that no great man was ever an idle man; it is also true that the busy man can overcome disease, trouble and death, with greater facility than the inactive man. So we can arrive at but one conclusion in regard to it, and that is, that activity and motion is man's normal condition; the greater the ease with which he can move, the oftener he will move and the better his blood will circulate; and so we find that the active man will enjoy better health; he can ac-

comply with whatever there is in life for him to accomplish: make the world better by his having lived in it, or perhaps startle it with his genius. So we find the development of the muscular system of the first importance towards getting possession of the body as a whole, and finally getting possession of the mind, which is all that God requires of us.

The motions described in this book have been carefully studied as regards their physiological action, and we believe they will be all that is required to give the industrious student free, easy, graceful movements of his body. No one should be left out altogether; while in the numerous conditions we find in man, some require more diligent use of certain of the motions than others. We will have to depend upon the judgment of the individual himself to select such of the movements as are best adapted to improve the wasted muscle, or reduce the abnormal, fatty tissue. The main object is to give everyone using them a strong, symmetrically developed, muscular system, with loose, flexible joints, and with large,

soft, elastic muscles, through which the blood will flow freely. When we have accomplished this, and have put ourselves in the same physical condition as our neighbors, the lower animals; when we can move with the same facility as they, then will we cease to envy them their easy, graceful movements.

We can assure our readers with entire confidence that the individual who will practice these movements faithfully night and morning, that this very desirable object can be attained; of course easier with some than others, but with all who will persist; and, finally, before leaving this subject, we wish to caution the new beginner not to strain or overtax an unused or weak muscle, as it will make it sore, and in some instances painful. Begin the movements with care; better take more time than is absolutely necessary than try to do too much. Do not tire and overstrain the muscles and disturb the circulation of the blood, which is ever ready to fly to the rescue of an overstrained muscle and produce a passive congestion, which

sometimes takes several days to get rid of.

The operation of these movements is beneficial, and cannot be attended with bad results if used intelligently and with caution. Of course we have to rely upon the common sense of the individual not to get chilled while perspiring, not to go through the movements immediately after eating a hearty meal, and whatever other precautions may suggest themselves to the intelligent mind, to the end that we may get the full benefit of a regular, systematic course of training that requires nothing but persistent, patient effort, with the assurance that every time he goes through them his physical condition is improved.

BREATHING AS A MEANS OF HEALTH.

There are a great many people who seldom, if ever, breathe as Nature intended they should. The way we breathe is purely a matter of habit, and the more we study the subject the more apparent it becomes that many people would enjoy better health if they should take more air into their lungs. The re-absorption of carbonic acid gas, while exhaling the air from the lungs through the mouth instead of the nose, is a frequent and constant source of disease, by loading the system with poisons that should be eliminated.

There are a great many invalids who leave home for a change of air who might not have to if they would practice deep breathing. The measure of health that we enjoy would be enhanced if we would all take Nature's method of restoring the blood to its normal condition by plenty of fresh air, and taking sufficient exercise to circulate it properly.

Breathe and be well.

There is a constant disposition to do the thing that is easiest done, and we find that the easy way is not always the best. We should break off the habit that is so slow and insidious in its effect as to cause no alarm, and perhaps not even notice, until its dire effects are upon us, and even then, perhaps, we do not recognize the cause of our trouble, which might be traced to some error of breathing. Everybody has to breathe, be it ever so little, as it is a necessary condition of life; but when the lungs are only partially filled with air it leaves what is called the residual air, which does not, and cannot, circulate while in the lungs, and when we consider that it is only by some unusual effort that this air is changed, we can form some idea of what the evil effect will be when that effort is not put forth, and the same air is allowed to remain in the lungs for a length of time.

Nature is so kind to humanity that she does not exact immediate penalty for the violation of many of her laws, even when their observance is very necessary, but we find her trying to accommodate herself to

the new conditions that man has established, and she only rebels when the violation is so flagrant that she can no longer tolerate it, and there is no question but that many thousands are hastened into a premature grave by not paying sufficient attention to the manner in which they breathe.

It has been said that one-seventh of the human family die of some lung trouble, and if the estimate is anywhere near correct, and we think it is, it is startling, to say the least, particularly when we understand that most, if not all, pulmonary diseases might be averted—perhaps excepting the inflammatory conditions. That dread disease, pulmonary tuberculosis, or what is known as consumption, is usually supposed to be hereditary, from which there is no escape. I wish to say to the poor victim that you did not inherit consumption, but simply a tendency to it, and that the tendency may be overcome by putting yourself in such a condition that the sins of your ancestors will not affect you. This can be done by breathing, by developing a

naturally weak pair of lungs, and living up to the laws of health otherwise.

Make yourself healthy, and tubercular disease can have no power over you. Form the habit of deep breathing. It may be a little irksome at first, but the habit can soon be acquired and the general health improved accordingly. The time required may differ with different individuals, but may be acquired by all who will make the effort. The blessing of good health lies within the reach of all to a greater or less extent, and no effort should be considered too great to put forth, for the healthy man is a happy man, and is more apt to be a good man than if weighted down by discomfort and disease.

BREATHING MOVEMENTS.

Breathing is of the utmost importance in developing the lungs, increasing their area, and enabling them to throw off whatever is taken into them in the way of the poisons of the air, that work so much distress as producers of the contagious and infectious diseases, and also by enabling them to overcome an inherited tendency to consumption and its twin sister scrofula.

The possessor of a large pair of lungs can enrich the blood by an increased amount of oxygen from the air, and absorb a greater amount of that eternal energy that everywhere surrounds us. So we put the breathing movements first, as being of so much benefit to the person who will practice them.

We find that the adult male and female breathe differently. The male breathes by what is called abdominal breathing, that is, mostly by the lower part of the lungs; the female breathes mostly by the upper

part of the lungs, for the reason that her waist, including the lower part of her lungs, has been tightened and constricted by the use of corsets. I scarcely need suggest that neither of these methods of breathing are conducive to the full development of all the lung tissue. The first drifts into this method of breathing from lack of force, and in obedience to the law of gravitation that makes it a little easier to breathe in this way than any other. The woman breathes with the upper part of her lungs, because she cannot do otherwise. It is manifestly necessary that different exercises will be required for the full development of the lungs in the two sexes

BREATHING EXERCISE No. 1.

(MALE.)

Standing erect, inhale through the nose until the lungs are filled to their utmost capacity, providing it does not produce pain or coughing ; if it does, stop a little short of the pain or cough, which will disappear as you proceed ; hold the breath for a moment, and slowly let the air exhale, at the same time drawing in the abdomen, leaving the chest raised and extended until all the air is exhaled.

Breathe and be well.



Breathing Exercise No. 1.

BREATHING EXERCISE No. 2.

(FEMALE.)

Standing erect, fill the lungs through the nose to their utmost, under the same precautions as above; distend the lower part of the chest by an effort of the will; hold the air for a moment, and let it slowly exhale through the nose, at the same time let the chest lower as the air escapes, keeping the lower part distended. To correct the evil habit of breathing that may have existed for years, we should acquire the habit of deep breathing. It will require care at first, but the oftener we think of it the easier it will become.

BREATHING MOVEMENT No. 3.

Clasp the hands tightly over the lower part of the abdomen, bend the body forward, keeping the limbs straight, and inhale as the body descends, so that the lungs may be full when the body is as low as it will go; hold the breath a moment, and exhale slowly as the body assumes

Breathe and be well.

the perpendicular. This manner of breathing will develop the lungs and diaphragm.

BREATHING MOVEMENT No. 4.

Assume the erect position, fill the lungs while raising the arms to their fullest height; after holding the air for a moment let it slowly exhale, while the arms are replaced at the side, observing the same instructions explained in movements Nos. 1 and 2. The lifting the arms above the head raises the bony framework about the lungs, and frees the upper part of the lungs where pulmonary consumption is first developed.

BREATHING MOVEMENT No. 5.

Place the finger upon one nostril, and fill the lungs through the other, then close both nostrils and force the air into the nasal cavity; the effort will cause the air to free the eustachian tubes that open from the nasal cavity to the inner ear, then open the nostril opposite to the one first closed and expel the air, draw it in again through the same nostril and repeat the process.

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This mode of breathing will free the air passages and produce a healthy circulation in the mucous membrane.

BREATHING MOVEMENT No. 6.

Bend the body at a right angle, fill the lungs completely through the nose; while in this position let the body drop until the face is near the knees, hold the breath for a moment, and let it exhale as the body raises to the right angle, and repeat. This will not only develop the lungs and diaphragm, but will nourish the face and scalp. It is particularly recommended for persons whose faces are pale, thin, or wrinkled, and should not be indulged in by those who are plethoric and full blooded to any great extent.

BREATHING MOVEMENT No. 7.

Extend the arms while the lungs are ordinarily full of air; slowly raise the arms to the perpendicular, at the same time fill the lungs to their utmost capacity, hold the breath a moment, then let it slowly exhale as the arms assume the position of

Breathe and be well.

right angles to the body, then slowly drop the arms at the side and expel whatever air is left in the lungs, then fill the lungs as before.

This movement will not only increase the size and power of the lungs, but will get rid of the residual air and make frequent changes of all the air in the lungs.

CONSERVING THE VITAL FORCE.

The recognition of a subtle force in Nature that gives life to the whole animal creation is of great moment to mankind. The multiplicity of events that crowd into the life of the human being causes a more decided drain upon him than upon any other animal, the force that is required to move and maintain the man being largely in excess of what it takes for the maintenance of the lower animals in their natural state. The unnatural way in which we live causes a greater drain upon us than upon them; the recuperative powers of Nature are alone responsible for our ability to live in the fictitious way that we do. Very few if any will fail to see the force of this remark, that the manner in which we live in what has been called the civilization of the Nineteenth century has nowhere been excelled in the history of the world as regards the extravagant disregard of those things calculated to conserve the vital

forces. Nowhere in Nature do we find such a struggle to live as we find upon analyzing the manner of living that exists in society to-day. The average man and woman have about all they can do to keep their bodies even in fairly good health, and all sorts of devices are used to help Nature to endure the condition of things within the systems of most of the human family.

How to live and endure the mode of living, the habits of life that have been brought about by the luxurious manner in which we live, and are compelled to keep up, to a greater or less extent, owing to what is usual and the way we have been brought up; all this, and a great many other things that will not be appropriate for us to mention in this chapter, have been keeping the vital powers of the human family down to the minimum. This is not the view of the pessimist, who cannot see but the gloomy side of things. The statement of unpleasant facts are only welcome when the mention of shortcomings is coupled with an earnest desire to correct them.

The mode of life we are living is not, and

cannot be, conducive to the best condition that mankind can live in, and it seems to us that this fact must be apparent to every thinking person. The possibility of material improvement, we believe, does not lie within the hope of the present generation; the best we can do is to try as individuals to cut off in our own lives what we find detrimental to our health of body and mind. Even this, we apprehend, will be a great undertaking to most of us—the habits of life that we have formed, and which have become more or less a part of us, so firmly fixed do these habits become, to say nothing of the sins and bad habits of our ancestors, the evil effects of which we are compelled to share, is such that the reformation of the world, as regards our luxurious mode of living, can be nothing but a vision and a hope of the years to come, when man can take a more comprehensive view of his relationship to Nature—so I say that the best we can do is to cut off from our individual lives those things that our best judgment decides are not for our

good. The improvement or conserving of our life force—that force that was breathed into the nostrils of man by the great Creator—should be an object of our thoughts for our lifetime, in which we hope for the best to come to us that Nature can give.

In a former chapter we called attention to the way in which some of the lavish waste of vital force took place, and also, in a way, suggested a remedy. The remedy lies not only in cutting off those things that cause direct waste, and which will suggest themselves to each individual reader, but it also lies in an intimate knowledge of how best to use this subtle life-principle which gives force, vigor, and animation to the animal and, we will add, colors to a great degree the mental, or the workings of the mind.

We find, in analyzing the operations of this vital force, that our consideration of it lies largely within the habitat of the man himself. The force is universal—is everywhere—though it cannot be seen, handled, or measured by any physical law that we know of: it is what we know as simply a

force that gives life to the animal, and the wherewithal to obtain this force has been the dream of the philosopher from time immemorial until the present. Ponce de Leon's fountain of perpetual youth was the acme of ignorance of what was expected to flow from such a source. Youth cannot be perpetual, because God never intended that we should always be young. The best we can do is to preserve and conserve the force of youth according to our constitutions, with the best knowledge we have, and the strongest will-power we can command. How to do this, as we have said, lies largely in cutting out of our lives and habits those things that sap the vitality from our systems. The stopping of the vital waste that takes place in our muscles and tissues we have also alluded to in a former chapter.

We now wish to call the reader's attention to the method of doing this. It will be remembered that we tried to explain that the devitalized muscle was not wholly relaxed while its opposite was being energized or contracted, that the amount of

energy or tension upon the inactive muscle was a hindrance to the free movement of the part, and that it required a greater amount of vital force put into the active muscle in consequence of this residual tension. This condition causes a greater expenditure of nerve force than should be required to move the body, and this excess represents the waste that we daily consume, and which causes a drain that is constant upon our nervous forces.

It is just possible that the above statement may be questioned, because we are not sure that it is usually accepted as a cause of why a man cannot move as easily at fifty years of age as he did at five. If there is anyone who doubts it, we would call his attention to the fact that this vital force by which we move our muscles is under control of the will, operated through the mind; that we can send this force to any muscle and contract it, or we may send it to any muscle without contracting it; that is, with a less force than is required to move the limb. By this same effort of the will we may also withdraw the whole

or a part of the vital energy from the muscle or part, so that you have but to look within and your own consciousness will make the above statements self-evident. Persons who will analyze the condition of their muscles frequently will discover this unconscious tension, and will find at times there will scarcely be a muscle in the whole body that is entirely without tension, when it should be at rest. As we have said, this vital force is, or should be, under the control of the will. The control of it, however, is a matter of education, which has in most instances been neglected. Aside from worry, anxiety and acid being active factors in causing this unconscious tension, there is another, that of induction. While the vital force is not electricity, as we understand it, it has some of the properties of electricity. For instance, it requires a medium of transmission, that is, through the nerves, the same as electricity requires wires for its transmission, as the earth is charged with a mild current of electricity by induction from the underground wires, and the same as a Faradic coil receives its

power from the "constant current." So our tissues receive by induction a mild current of vital force, or animal electricity, which interferes, in a measure, with the rhythmic action of the muscles. This power being under the control of the will—and we believe it can be absolutely—we should practice sending it to different parts of the body and withdrawing it entirely until we overcome the induction. The relaxing movements will help us a great deal, but, in addition, we should, as often as we can think of it, withdraw all the energy by an effort of the will from the muscles not in use. The vital force that is sent to the muscle to be moved is sent involuntarily, and if we can withdraw the energy from its opposite by the mind, we will soon get the muscle working rhythmically, and overcome the tension caused by induction.

We question if it is any part of the design of Nature that man should not move as easily as his neighbors, the lower animals, and there can be no doubt but that this unnatural condition is the result of our unnatural mode of living, even though we

may not be conversant with all the factors at work to bring it about. What we can do is to make all the amends to Nature that lies within our power, and help her to restore the lost rhythm between the flexors and the extensors. Let us get possession of all the muscles by our will, and learn to devitalize those that are not being used. Let that part of the body not in use rest, and it will the more readily receive the vivifying influence of the thought force, when it is required to act.

We would like to write over the pages of these suggestions, that will guide the person to good health and long life, the word "persistence," because where they are needed the most they will require more constant application. The thought for us to grasp in this connection is that we can control the vital force by an effort of the will if we persist, and that we can overcome the unconscious tension upon the muscles by sending the devitalizing thought to the muscles not in use, until it becomes a habit that will not require our attention. There is more of health in the devitalized

muscle than in the hard, knotty muscle of the trained athlete. The power of alternately contracting and wholly relaxing the muscles is the condition that will give greater endurance, greater precision of movement, and greater individuality of expression in their motion, so that the getting possession of the muscular system will enable persons to live within their whole body, being conscious of their power over every part of it. The body will then become a pliant instrument in the possession of its owner. Then when the strain comes he can send the whole strength of his body to the part requiring sustenance by the magical power of his will, and the result will more than compensate him for the effort required in learning how to devitalize his muscles, and the getting possession of his body.

RELAXING OR SURRENDERING THE MUSCLES.

The fact that the ligaments about the joints become shortened, and the tendons of the muscles become thickened and dense, thereby causing the joints to move with difficulty, that is, to require more force to move them than it should, induces us to make the following suggestions for their improvement. The study of a few well-known facts will enable us to understand the importance of becoming what is known as loose jointed. The stiffness of the joint itself is but one of the symptoms of a general condition that works a great deal of mischief to the individual, and without going into a description of the cause or causes—for there may be more than one, and usually is—we will confine our attention to the condition itself, and try and find a way out of it. The man who is stiffened in his joints is usually stiffened throughout his whole body; the muscles

Relaxation is rest.

are stiff, the skin and fascia are stiffened, the nerves and vessels are cramped and shortened; in fact, the whole body sympathizes with the general contraction. As it is the joints that usually give the individual the most, or the immediate trouble, that is, the one that distresses him most on account of his inability to move easily, and upon which the activity of the person depends, we speak of the joints as that part of the condition through which the repair and the improvement will have to take place. It is muscular movement that facilitates the circulation of the blood, and no one can be healthy whose circulation is not active, so that anything that will impair the circulation is necessarily of injury to the general health.

There are a great many people who move just as little as possible; movement is made with more or less of an effort, so that the most pleasant thing for them to do is to keep the body quiet, and at rest. When we consider that activity is life, and that inactivity is death, it will not take us long to decide that the person who is physically

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inactive is sure to die before his time; that the functional impairment is sure to cause the body to die before it would if the person was active; so that the following suggestions will recommend themselves to every thoughtful person, irrespective of their weight, height, age, or condition. The law is the same that governs the whole human family where the conditions are the same. The cause of stiff joints cannot enter into our consideration at this time, but how to get rid of the stiffness can.

It is pretty generally recognized that the brain is a battery that generates nerve force, or what is termed animal electricity, technically called vital force. The term battery is used because the battery generates electricity, which is somewhat analogous to the life force of the body; whether this is true or not will not matter to us in the consideration of the question of nerve force that is used to move the body and keep it alive. It will be conceded by all that the more of this life force we have, the more life we have, and the better we

will be enabled to withstand the influence of disease. That there is a limit to it in every person will also be conceded, that, like the battery, it may become weak and exhausted, and it usually does as old age advances ; so that the conservation of this nerve force increases the power of the generator to continue, and the person to live. It behooves us, then, to examine into the question, and see if we are wasting any of our life force. We find that by the exercise of our mind and will we can send this vital force to any part of our bodies, and we can contract anyone of our muscles to a greater or less extent. They move in obedience to our will by the influence of this force acting upon the contractible power that is inherent within them. It can be sent with the rapidity of lightning, and can be removed with the same facility.

The question of whether we are wasting without increasing this force is what we should carefully consider. In a former chapter we called attention in a general way to the unconscious and unnecessary tension upon the muscles that is almost

universal. Without going into the question of what causes the tension, we wish to call the reader's attention to this as a factor in tightening, shortening, and immobilizing the ligaments about the joints. It is only when the nerve force is entirely removed from the muscle that any strain or stretch can be put upon the ligaments that cover the joints, and if the normal length and elasticity of these ligaments is dependent upon the devitalizing or the total relaxing of the muscle when not in use, we can readily see that if the muscle is never, or seldom if ever wholly relaxed, that the unnecessary and unconscious tension is sufficient to keep the ligaments contracted. In obedience to a universal law of our being that draws everything towards the centre, and will not permit an unnecessary length or vacuum to exist, they will shorten and thicken, and become less elastic, and the general stiffening of joints ensue as a result. The great Delsarte observed that the person who moved easily and with little effort, moved more gracefully, and gave greater expression of

the mind within, and consequently enhanced the attractiveness of the individual, and recognized that not only were the movements, gestures, and attitudes of the individual indicative of the quality of the mind within, but also that the quality of the mind, or, rather, the quality of thought, was influenced or changed by the movements, gestures, and attitudes of the body. As a consequence, his teachings have become recognized as not only a means of easy and graceful movement, but have also been used to improve the general condition of the muscular system, with sundry additions and improvements by different teachers of physical culture. The general plan was based upon not only a system of easy, graceful curves, but also upon a series of movements called surrender movements. [I make the above explanation because it is the surrender movements, and the philosophy that underlies their utility, that we wish to consider.]

Let it be understood that the joints of most people are stiffened and less mobile than they should be; that the reason they

are stiff is because the ligaments that hold the bones in place are shortened, and that they cannot be stretched to their normal length by ordinary movements, no matter how violent the movements may be, as the muscle takes the strain. We can then understand that we need some method of stretching these ligaments in which the muscle is not involved—in other words, we would find no difficulty in making the joints mobile if the muscles were made to entirely relax, and let the strain come upon the ligaments themselves. As we have seen, the nerve force is under the control of the will—or, rather, I should say that it should be—and that by a mental effort we can send the nerve force to any muscle, and also withdraw it by the same means, but we find that the muscles are not entirely relaxed when we withdraw the nerve force, and that the entire relaxation of the muscles is necessary to free movement; first, because when there is a renewed effort to move, we find one set of muscles inhibiting or pulling against its fellow opposite. One set of

muscles pulls one way, and another set another way; they are called the flexors and the extensors; so that it becomes necessary for easy movement that the nerve force should vitalize one set of muscles, while the other set should be entirely devitalized, that the exchange and interchange should be made with the rapidity of thought. To do this is a matter of education, at least with people of mature years, though the child can do it easily. We should practice the sending of the thought force into the different muscles, particularly into the unused muscles, such as the scalp, ears, eyes, etc., and try and isolate each, and move each individual muscle where it is anatomically possible without sending the vitality into its neighbor. We should also practice the devitalizing of each muscle and group of muscles, while their opposite is on a tension. The devitalizing a part or the whole of the body can be acquired by practice, and when we can accomplish this, and can move the joints without the resistance of the muscles, it will not take long to give

us free, easy, loose joints. Any movement will be beneficial that can be made while the muscles are devitalized.

This devitalizing process will be of more service to the individual than he can possibly imagine in the beginning; aside from enabling him to move easily like a child, his general health will be improved, his blood will circulate more freely; it will take the unconscious tension from the muscles while not in use and, consequently, save an immense loss of vital force. The nerve centres will be better nourished, the power of endurance will be greatly increased, and our ability to overcome disease will be strengthened.

There may be some facetious reader who will say, "Won't it take about all my time to do all the doctor recommends for my health?" I would say no. The time will be well spent; it will increase your usefulness; you can accomplish more by giving more attention to your body; your pleasures will be increased; your mind will be clearer, and you will improve in functional activity. So we say before introducing the

relaxing, or surrender movements, that the individual who will think to relax all the muscles while not in use, under all circumstances, and will acquire the ability and make use of the power to loosen his joints, can be assured of good health, to the extent that he uses it. It is Nature's perfect condition, and the nearer we can approach it, the kinder she will be to us. We would especially recommend the following movements, and all others that can be made under the above conditions; that is, moving the joints while the muscles are relaxed and limp. When you have accomplished the stretching of the ligaments to their natural length, you will have no trouble in remaining supple; the cause of the stiffness will be removed, and the strengthening of the muscles themselves will become an easy matter.

RELAXING MOVEMENTS.

MOVEMENT No. 1.

Relax the muscles of the lower jaw, with the hand move it from side to side. It will be found difficult at first to resist the tension of the muscles, but practice will accomplish it, and the jaw will be made flexible.

The object is to take the unconscious tension from the jaw while in thought or emotion.

RELAXING MOTION No. 2.

Relax the muscles of the neck and let it fall of its own weight to the side; raise the head slowly to the perpendicular, and let it fall on the opposite side in the same manner, then backward and forward.

The object is to mobilize the neck by lengthening the ligaments attached to the spinal column.

Relaxation is rest.

RELAXING MOVEMENT No. 3.

Relax the muscles of the neck as before, and let the head slowly rotate first in one direction and then in the other.

The object is the same as above.

RELAXING MOVEMENT No. 4.

Bend the body forward, relax the muscles of the neck, with the hand pull the head sideways one side, then the alternate.

The object is the same as Motions Nos. 2 and 3.

RELAXING MOVEMENT No. 5.

Raise one arm perpendicularly to its fullest height, then relax the muscles of the whole arm, when it will fall of its own weight; let the hand fall so as not to hurt the thigh or hand by the contact; the same with the other arm; then raise both arms together and let them fall of their own weight in the same manner.

The object of this movement is to mobilize the joints of the whole arm, particularly the shoulder.

RELAXING MOVEMENT No. 6.

Relax the muscles of the fingers, hands, and wrists; shake the hands with the palms down, then with the palms up, then with the palms inward, toward each other, then with palms toward the body.

The object of these movements is to cause easier movements of the fingers and wrists.

RELAXING MOVEMENT No. 7.

Take hold of something stationary with one hand, and by a movement of the shoulder, swing the other backward and forward to the fullest extent, while the muscles from the shoulder down are thoroughly relaxed; the opposite arm in the same manner.

The object of this movement is to free the whole arm, particularly the elbow joint.

RELAXING MOVEMENT No. 8.

Raise the arms to a level with the shoulder, let the forearms drop to a right angle, relax the muscles from the elbow, and

swing the forearms backward and forward.

The object of this movement is to surrender the muscles of the forearm and hand.

RELAXING MOVEMENT No. 9.

Raise the shoulders to their fullest height, relax the muscles, and let them fall of their own weight.

The object of this movement is to loosen the tissues about the shoulders.

RELAXING MOVEMENT No. 10.

Bend forward until the body is at a right angle, let the arms sway backward and forward, and then sideways with a swing of the body, with the muscles thoroughly relaxed.

The object of this movement is to surrender the muscles of the whole arm and free the shoulder joint.

RELAXING MOVEMENT No. 11.

Let the arms hang at the sides limp and loosely, the muscles wholly relaxed; give

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the body a quarter turn, first one way and then the other, and it will swing the arms backward and forward.

This movement will free all the joints from the shoulders to the fingers.

RELAXING MOVEMENT NO. 12.

From the perpendicular, relax all the muscles above the hips and let the body fall sideways as far as it will go, together with the head in the same direction, alternate with the other side.

The object of this movement is to stretch the tendons of the muscles and the ligaments attached to the spinal column.

RELAXING MOVEMENT NO. 13.

From the perpendicular, relax all the muscles from the hip down on one side, which will bend the knee and allow the hip to drop; alternate first on one side and then the other; continue the movement by devitalizing the trunk, and let it fall sideways as the hip drops, the head following in the same direction.

Relaxation is rest.

This movement should be done slowly; its object is to loosen the ligaments about the hip joint and spine.

RELAXING MOVEMENT No. 14.

From the perpendicular, let the body fall gently forward as far as it will go, then raise it a few inches, devitalize the muscles, and let the body fall of its own weight, with the arms hanging down.

This movement will lengthen the ligaments and tendons about the hips, and also stretch the shortened muscles at the back of the legs.

RELAXING MOVEMENT No. 15.

Stand with one foot upon an ottoman; devitalize the muscles of the other leg and swing it backwards and forwards; then swing it around in front and back of the stationary leg; then raise the foot and let it fall quickly, as if to detach the foot; alternate with the other leg.

The object of this movement is to surrender the muscles of the leg and to free the joints.

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RELAXING MOVEMENT No. 16.

Stand upon an ottoman with one foot; devitalize the muscles of the other foot and ankle and shake it in every direction.

The object of this movement is to free the joints of the foot and ankle.

RELAXING MOVEMENT No. 17.

Walk around the room with all the muscles relaxed except those required to keep the equilibrium.

This movement will not appear very graceful, but it will give a general surrender of all the muscles.



Relaxing Movement No.17.

THE STRETCHING EXERCISES.

The time to use these movements that will suit the majority of people will be night and morning, with very little, if any, clothing on, and if a mirror be convenient, it will facilitate the direction of the thought-force, which should always be sent to the muscle or part to be developed, as it is an active factor in the development of the muscles or the control of any function. You may then see what progress you are making from time to time—notice the joints becoming more free, the muscles enlarging, or the fat disappearing. As to the time required, we would say it is a question of continual application, with constant and increasing improvement, varying with different individuals, according to their age, condition and persistence. We hope the question of good health will become of such moment that my readers will be filled with sufficient enthusiasm to tide them over the stage of fatigue, sore muscles and tiresome expenditure of time

Good health and long life.

until the delights of motion and the general improvement in the elasticity and buoyancy of feeling will be sufficient incentive to enable them to continue for the benefit they derive. When that time arrives, it will not need the courage that will be required in the beginning. The love of the motions themselves will be sufficient, coupled with the knowledge that each day you are improving, with the certainty that you are on the right road to good health and long life. We wish to call attention to the fact that we have, after describing the motions, stated the object to be attained by their use, so that each individual can, in the absence of a teacher, select for himself what is most needed for his particular improvement, so that, if pressed for time, he may go through the more important movements required without neglecting the exercises altogether.

We would caution the reader not to overtax or strain the unused muscles; better begin slowly. You will be surprised to find how little some of the muscles can stand; better take a little more time, and

use them gently at first. As the going through these exercises is an individual matter, and cannot ordinarily have the enthusiasm of numbers to encourage the beginner, we would recommend that it shall become a habit of daily life, from which there shall be no deviation when it can be avoided. Go through them in the morning, and you can work better; and at night you will sleep better after their use. Be careful to dry the skin after perspiring, and allow the circulation to resume the normal before going into the cold. Ordinary common sense will be all the caution required. The position of the body should be such that it will give an easy, graceful appearance, and, at the same time, cause the centre of gravity to be so balanced as not to require any special strain upon any one group of muscles more than another. It will be the position from which we will begin most of the movements.

POSITION.

Stand erect, with the heels together, the feet at about an angle of forty-five degrees; move the pelvis or hips forward, draw in



Correct Position.

the abdomen, let the arms hang naturally and easily at the side, with the little finger on a line with the seam of the trousers, the head up and back as far as it will go, shoulders inclining rather a little forward than back, a little more of the weight on the ball of the foot than upon the heel. This position will take the exaggerated curve from the spinal column, better preserve the centre of gravity, and should be adhered to at all times, whether standing or sitting, until it becomes a habit. It will be found much easier than the usual careless way of drooping forward.

STRETCHING MOVEMENT No. 1.

Extend the chin forward on its natural level; then force the head slowly backward and upward. Do not let the head rock, but carry the chin on a straight line. Persevere in this movement until the abnormal curve at the upper end of the spinal column has been removed. It is caused by allowing the head to droop forward until it has become more or less fixed in this unnatural position; the muscles need stretching to their normal length.



Stretching Movement No. 1.

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STRETCHING MOVEMENT No. 2.

Move the head slowly, but forcibly, alternately toward each shoulder ; then turn the face towards each shoulder in the same manner.

The object is to stretch the tissues and mobilize the neck.

STRETCHING MOVEMENT No. 3.

Place one hand on either side of the head, holding it steady ; move the shoulders from side to side slowly and forcibly.

The object is the same as above.



Stretching Movement No. 3.

STRETCHING MOVEMENT No. 4.

Extend the arms forward at a right angle with the body; move them forward and backward, the motion being at the shoulder; the same motion with the body bent forward, backward, and from one side, then the other; keep the arms straight and rigid.

The object is to stretch the tissues about the shoulder joints, and to loosen the shoulder blade. By putting the body in the different positions, a different set of muscles are involved in the movement.



Stretching Movement No. 4.

STRETCHING MOVEMENT No. 5.

Clasp the hands above the back of the head, and move the arms from side to side forcibly.

The object is to loosen the tissues about the shoulder joints.



Stretching Movement No. 5.

STRETCHING MOVEMENT No. 6.

Raise the arms from the side to a level with the shoulder, the forearm at a right angle in front; then forcibly push the elbows backward and forward; the same with the forearm parallel with the arm, thumbs touching the shoulder.

The object is the same as above.



Stretching Movement No. 6.

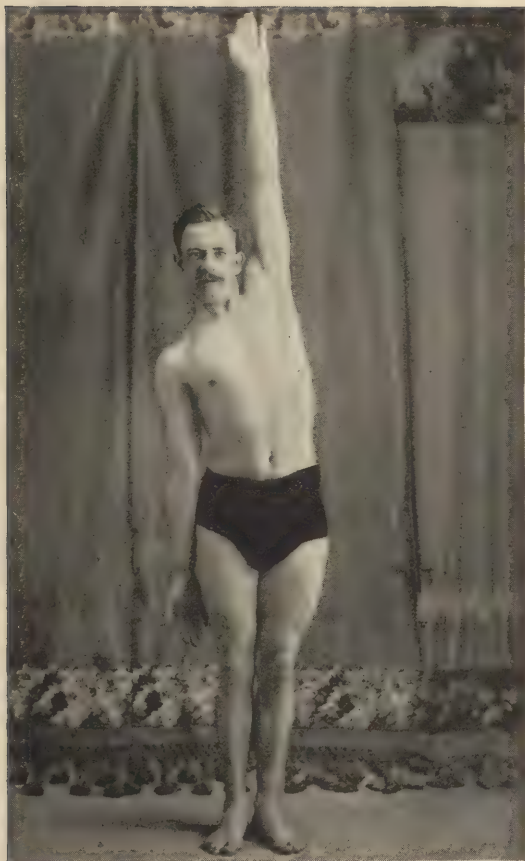
STRETCHING MOVEMENT No. 7.

Raise the chin as high as possible; then draw down the shoulders forcibly. It will stretch the muscles from the head to the shoulders.

STRETCHING MOVEMENT No. 8.

Raise one arm, and force it upward while the other is forced downward; alternate.

The object is to stretch the muscles of the shoulders and arms.



Stretching Movement No. 8.

STRETCHING MOVEMENT No. 9.

Standing erect, extend the arms sideways to a level with the shoulders; force the hands as far apart as you can. The motion will be at the shoulders.

The object is to mobilize the shoulder joints.

STRETCHING MOVEMENT No. 10.

Standing erect, arms outstretched, swing the arm in one direction and then in the other; alternate with the other arm, and then with both arms in the same manner. This may be done rapidly.

The object is to stretch the muscles of the arms and loosen the shoulder joints.



Stretching Movement No. 9.

STRETCHING MOVEMENT No. 11.

Standing erect, raise the arms above the head, with the thumbs locked together; then raise them as high as you can, lifting the shoulders and thorax; lower, and repeat.

The object is to stretch the muscles of the shoulders and chest.

STRETCHING MOVEMENT No. 12.

Draw the hands up to the shoulders; extend them forcibly outward on a line with the shoulders, with the palms up.

The object of this movement is to stretch the muscles of the arm and forearm.

STRETCHING MOVEMENT No. 13.

Raise the chest, at the same time pulling down the shoulders; relax and repeat.

The object is to stretch the muscles between the ribs and mobilize the chest.



Stretching Movement No. 11.

STRETCHING MOVEMENT No. 14.

By a muscular effort, spread or expand the lower part of the thorax outward as far as possible; then draw it in or contract it.

The object is to stretch the intercostal muscles, mobilize the chest walls, and send the thought-force to the muscles.

STRETCHING MOVEMENT No. 15.

Clasp the hands tightly across the abdomen, and move the body alternately forward and backward as far as possible.

The object of this movement is to loosen the muscles and the joints of the spine, but will also remove the superfluous fat about the abdomen. It will also stimulate the abdominal viscera.



Stretching Movement No. 15.

STRETCHING MOVEMENT No. 16.

Assume the upright position; extend the arms sideways on a level with the shoulders, keeping the arms rigid; swing the body as far to the right and then to the left as possible, allowing the head to follow the movement; continue the same movement with the hands on the hips.

The object of this movement is to release the muscles of the arms, shoulders, and hips.



Stretching Movement No. 16.

STRETCHING MOVEMENT No. 17.

From the erect position, move the body sideways alternately right and left as far as possible; let the bend be at the hips, arms at the side. Then let the body sink to the heels, fold the arms and perform the same movement.

The object of this movement is to stretch and strengthen the muscles at the sides.



Stretching Movement No. 17.

STRETCHING MOVEMENT No. 18.

From the upright position, bend the right knee, the right hand near the floor, the head inclined to the right shoulder; swing the left arm over the head, and bend the body as far to the right as it will go; alternate with the other side slowly.

This movement will stretch and strengthen all the muscles of the side from the feet to the hand.



Stretching Movement No. 18.

STRETCHING MOVEMENT No. 19.

Get on the knees; spread them as far apart as convenient; sway the body forward, backward, and then from side to side.

This exercise will stretch and strengthen the muscles of the body, hips, and thighs.



Stretching Movement No. 19.

STRETCHING MOVEMENT No. 20.

From the normal position, extend the arms sideways on a level with the shoulders, keeping them on a line and rigid; turn the body one-quarter way to the right; bend the body and place the left hand between the feet, or as near the floor as you can, keeping the knees straight; alternate.

This exercise will stretch and strengthen nearly all the muscles of the trunk, the hips, back of the legs, and arms.

STRETCHING MOVEMENT No. 21.

Standing upright, contract the muscles and draw in the abdomen; then relax, but do not distend them unless you are a very thin person; bend the body forward at a right angle and contract the abdominal muscles, beginning with the lowest; it will give them a rolling motion.

The object of this motion is to strengthen the abdominal muscles and viscera.



Stretching Movement No. 20.

STRETCHING MOVEMENT No. 22.

From the correct position, bend forward and touch the toes with the fingers, keeping the bend at the hips with the knees straight; if unable to touch them in the beginning, you can, after a little practice; then raise the body a few inches, devitalize it, and let it fall of its own weight.

The object of this movement is to stretch the muscles of the hips and the back of the legs that have become shortened by being so much in a sitting position.



Stretching Movement No. 22.

STRETCHING MOVEMENT No. 23.

Keeping the body erect, bend one knee, which will lower that side of the pelvis or hips; alternate with the other leg; continue the movement by bending the body sideways as far as possible towards the knee that is bent.

The object of this movement is to stretch the muscles and ligaments, and also to mobilize the hip joints.



Stretching Movement No. 23.

STRETCHING MOVEMENT No. 24.

From the upright position, bend the body forward as far as it will go, with the arms hanging down; swing the body as far as you can, from one side to the other; then bend over backwards, the arms hanging, and make the same movement.

The object is to stretch and strengthen the muscles of the back, hips, and legs.



Stretching Movement No. 24.

STRETCHING MOVEMENT No. 25.

Bend forward until the hands touch the floor; keep the knees as straight as possible, and walk on the hands and feet. The object is to stimulate and strengthen the internal viscera.

This movement will be of particular and special advantage to females.



Stretching Movement No. 25.

STRETCHING MOVEMENT No. 26.

Standing erect, move the pelvis or hips forward and then backward; then rotate it in one direction, then the other, keeping the feet stationary and the body erect.

The object of this movement is to stimulate and strengthen the viscera and mobilize the hip joints.

STRETCHING MOVEMENT No. 27.

From the erect position, place the hands upon the hips, bend the body forward, partially in front and partly to the side, as far as it will go; then backward on the same angle; alternate from one angle to the other.

The object is to stretch and strengthen the muscles of the body, hips, and thigh.



Stretching Movement No. 27.

STRETCHING MOVEMENT No. 28.

Raise the arms, lock the thumbs, raise upon the toes and stretch the hands as high as you can, and then bend forward until the hands are as near the floor as you can put them while still on the toes; repeat.

The object is to straighten the spinal column and stretch the skin, fascia, and muscles.

STRETCHING MOVEMENT No. 29.

From the erect position, bend the body as low as it will go, and rotate it in one direction and then the other.

The object is to stretch the muscles of the body and make it supple.

STRETCHING MOVEMENT No. 30.

Take hold of the right ankle with the right hand, draw it up, body erect; turn in one direction and then the other; alternate with the other leg.

The object is to stretch and strengthen the muscles of the leg.



Stretching Movement No. 28.

STRETCHING MOVEMENT No. 31.

Standing erect, throw the right foot backwards and upwards from the knee, without letting it pass in front of the stationary leg; alternate with the other leg.

The object is to stretch the muscles on the front of the thigh.

STRETCHING MOVEMENT No. 32.

From the erect position, advance one full step with the right foot, with the knee at a right angle; bend the body forward until it touches the bent knee, stretch the arms over the head with the thumbs locked, as far as possible; while in this position, alternate with the other leg, raise and lower the body.

The object of this motion is to stretch and strengthen the back muscles from the hands to the feet.



Stretching Movement No. 32.

STRETCHING MOVEMENT No. 33.

Bend the body forward until there is a tension on the muscles at the back of the legs, the arms folded ; move the knees backward and forward.

The object of this motion is to stretch the muscles at the back of the legs.

STRETCHING MOVEMENT No. 34.

Standing erect, kick with one leg and then the other sideways ; then the same in front and the same to the rear.

The object is to stretch the muscles about the hips and legs.



Stretching Movement No. 33.

STRETCHING MOVEMENT No. 35.

Spread the feet as far apart sideways as convenient; sway the body from right to left. This should be done slowly.

The object is to stretch the muscles about the thighs and the inner aspect of the legs.



Stretching Movement No. 35.

MUSCULAR MOVEMENTS.

MUSCULAR MOVEMENT No. 1.

Standing erect, clench the hand and strike out forcibly forward and then upward; same with the other hand.

MUSCULAR MOVEMENT No. 2.

Body erect, spring from both feet, flex the legs while from the floor until the heels touch the thighs; let it be done rapidly and without pause; repeat the same movement, only, instead of flexing the legs, throw them sideways.

MUSCULAR MOVEMENT No. 3.

Running motion, throw the free leg backward while the firm leg springs twice upon the toes; alternate with each leg.

MUSCULAR MOVEMENT No. 4.

Standing upon the right foot, raise the left leg as high as you conveniently can, and roll the left foot and leg, the ankle being the centre of the circle.

Strength brings courage.

MUSCULAR MOVEMENT No. 5.

From the upright position, let the body sink to near the heels; throw out one foot until the leg is straight, draw it back, and then the other in rapid succession.

MUSCULAR MOVEMENT No. 6.

Clasp the hands above the head; pull until there is a forcible resistance; then move them back and forth and then sideways.

MUSCULAR MOVEMENT No. 7.

Describe a circular movement, with the arms fully extended; swing them in one direction, then in the other. The palms of the hands will strike each other as they pass in front.

MUSCULAR MOVEMENT No. 8.

Standing upon one foot, with one hand holding to something to steady the body, describe as large a circle with the free foot as possible, one way and then the other; alternate with the other foot.

Strength brings courage.

MUSCULAR MOVEMENT No. 9.

Standing erect, lower the body slowly to the heels, knees together; raise slowly to the perpendicular; then cross the feet, lower, and raise the body in the same manner.

MUSCULAR MOVEMENT No. 10.

Place the hands upon the hips; spring and cross the feet one way and then the other; then forward and backward.

MUSCULAR MOVEMENT No. 11.

With the hands on the hips, right foot to the front, knees straight, spring three times on the right toes and three times on the left, alternately; then reverse, with the left to the front.

MUSCULAR MOVEMENT No. 12.

Lying upon the back, extend the feet over the head until feet touch the floor; then back again.

Strength brings courage.



Muscular Movement No. 12.

MUSCULAR MOVEMENT No. 13.

Lie flat on the back ; fold the arms across the chest, and raise to a sitting posture without moving the heels from the floor.

MUSCULAR MOVEMENT No. 14.

With toes and hands on the floor, arms at right angles with the body, which must be kept stiff and rigid, raise and lower the chest.

MUSCULAR MOVEMENT No. 15.

Stand upon the hands, with the feet up ; raise and lower the body ; let the head touch the floor.

MUSCULAR MOVEMENT No. 16.

Clasp the hands from behind around the ankle, and spring upon the toes of the other foot ; forward and backward, then sideways ; the same movements, with the hands under the knee.

Strength brings courage.



Muscular Movement No. 14.

MUSCULAR MOVEMENT No. 17.

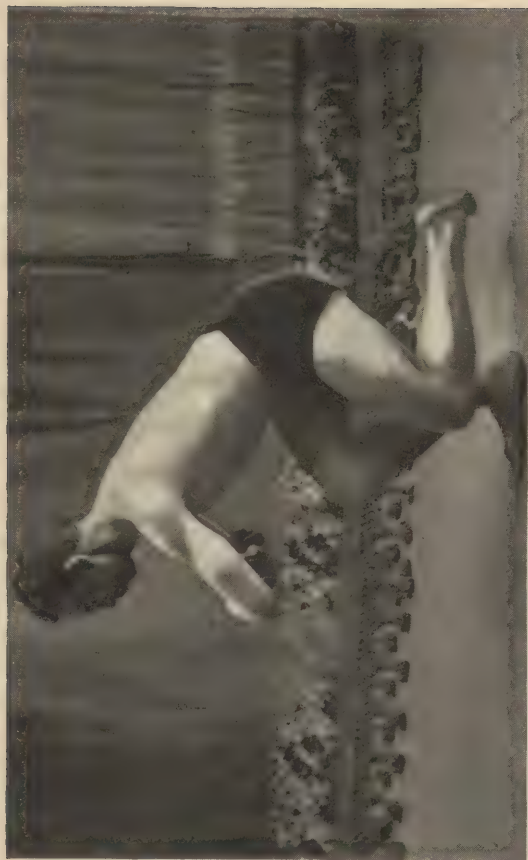
While sitting in an armchair, extend the feet to a right angle with the body; grasp the arms of the chair on either side, and raise and lower the body slowly.

MUSCULAR MOVEMENT No. 18.

Bend the left knee at a right angle; slowly lower it until it touches the floor; raise again, and alternate with the right.

MUSCULAR MOVEMENT No. 19.

Holding to the back of a chair, extend the feet backwards until the legs and arms are straight; then lower and raise the body by the muscles of the arms and shoulders.



Muscular Movement No. 18.

MUSCULAR MOVEMENT No. 20.

Standing upon one foot, the other leg extended in front, arms extended, lower the body to the heel of the firm foot, and raise again slowly to the perpendicular.

MUSCULAR MOVEMENT No. 21.

Spread the feet apart and draw them together by a muscular effort, both feet moving towards each other at the same time.

Strength brings courage



Muscular Movement No. 20.

MUSCULAR MOVEMENT No. 22.

Lie upon your back, raise the body until the arms and legs are at right angles, face up; walk on all fours in this position.

Strength brings courage.



Muscular Movement No. 22.

MUSCULAR MOVEMENT No. 23.

Stand upon one foot, extend the free leg to the front, bend the body backward ; then bend the body forward with the leg extended backward ; alternate with the other leg.

Strength brings courage.



Muscular Movement No. 23.

MUSCULAR MOVEMENT No. 24.

Lying on the back, the legs perpendicular, spread them as far apart as you can; then draw one up while the other is down; alternate, while keeping the legs straight.

Strength brings courage.



Muscular Movement No. 24.

MUSCULAR DEVELOPMENT No. 25.

The development of large, soft, elastic muscles, through which the blood flows freely, even in violent exercise, is the condition of health, and will give greater endurance, and enable the person to sustain a prolonged effort. If accompanied with the ability to wholly relax or devitalize the muscles while at rest, is sure to result in good health and a long life.

Strength brings courage.



Muscular Development No. 25.

MINOR MOVEMENTS.

There are little things pertaining to the care of the body, and which may not be regarded as absolutely essential to the physical well-being, but which may be requisite to complete the information that we have endeavored to give to keep the body healthy. The minor movements, as we shall call them, because they are not of so much importance as the others, will complete the series, which would not be regarded as finished without them. The minor movements are those which move the smaller muscles and develop those which would never receive any particular care without attention being called to them, and a special effort being made to strengthen them. We shall, as in the other movements, begin at the head and go downwards. The first we call your attention to is the scalp.

A good thing, however small, is always important.

MINOR MOVEMENT No. 1.

Send the thought-force to the scalp, and move it backward and forward by an effort of the will, without moving the eyebrows; then move the eyebrows up and down. Never move them towards each other, as in a scowl, as the tendency is too great to do that involuntarily. The object of the first is to develop the muscles of the scalp and nourish the roots of the hair; the object of the latter is to develop the muscles of the forehead, which have a tendency to draw down, particularly when in deep thought. The muscles should be strengthened and the eyebrows kept elevated—it will give the countenance a more open expression, and add cheerfulness of feeling.

MINOR MOVEMENT No. 2.

Move the ears up and down by an effort of the will. This may be difficult at first, as these muscles are almost universally neglected from birth. If it cannot be done, use the hands. The object of this movement is to avoid the accumulation of "wax" in the

A good thing, however small, is always important.

ear, to facilitate the circulation, strengthen the muscles, and keep the small bones of the ear free.

MINOR MOVEMENT No. 3.

Move the eyes in every direction, at the different angles, as far as you can roll them around; or rotate them from right to left, then from left to right. Get in the habit of moving the eyes instead of the whole head while changing the angle of vision. This movement of the eyes is important, the object being to strengthen the motor muscles and facilitate the circulation about the eye. It will strengthen the vision; the ciliary muscle, which dilates and contracts the pupil, will be strengthened by sympathy and improve its general tone.

MINOR MOVEMENT No. 4.

Move all the muscles of the face; dilate the nostrils, as it will enable you to take in a full, free inhalation of air; move the muscles of the lips in every direction. The facility with which the lips move will give better expression to the mouth. The

A good thing, however small, is always important.

muscles of the face will also make the countenance more expressive if they move with facility. This should receive its share of attention on this account. If the cheeks are hollow, close the lips and force the air into the cheeks, at the same time drawing in the lips; this will soon fill out the cheeks. The muscles of the throat and tongue should be moved in all directions, to strengthen the throat and improve the circulation. The vocal chords can be strengthened by opening the mouth wide and making all the different sounds (as loudly as you can) that the voice is capable of; then close the lips and do the same through the nose. Care should be taken not to irritate the throat. It will improve and strengthen the voice as you continue.

MINOR MOVEMENT No. 5.

With the hand flat upon the skin, move it up and down and across all over the body. The object is to loosen the skin and fascia, which will facilitate the superficial circulation.

A good thing, however small, is always important.

MINOR MOVEMENT No. 6.

Take the fingers and thumbs, one at a time, and pull them out with the other hand; then twist them one way and then the other—gently, of course; then move them while devitalized. Then the hand; draw it out and rotate the wrist joint. The object is to mobilize the fingers, hand, and wrist by stretching the ligaments.

MINOR MOVEMENT No. 7.

Turn the arm, with the fingers outstretched as far as possible, first one way and then the other; turn slowly. The object is to loosen the joints and strengthen the muscles that rotate the arm.

MINOR MOVEMENT No. 8.

Turn the leg first inward and then outward as far in each direction as you can. Let it be done slowly. The object is to loosen the joints and strengthen the muscles that rotate the leg.

MINOR MOVEMENT No. 9.

Rotate the foot in either direction. The object is to mobilize the ankle joint.

A good thing, however small, is always important.

MINOR MOVEMENT No. 10.

Stand erect; raise the body upon the toes, and let it down slowly; then walk upon the toes. The object is to strengthen the muscles of the feet.

MINOR MOVEMENT No. 11.

Move the toes upward and downward without moving the ankle. The object is to direct the thought-force to the feet and facilitate the movement of the toes.

MINOR MOVEMENT No. 12.

Pull each toe out separately; then rotate each; move them while devitalized with the hand. The object is to mobilize the toe joints.

A study of his or her own facial expression will be of advantage to every thoughtful person. The great Delsarte demonstrated, after years of studious investigation, that not only was the quality of mind and habit of thought reflected upon the body, giving it distinctive characteristics, but that the habits of body as regards its movements, gestures, and atti-

A good thing, however small, is always important.

tudes was, in turn, reflected upon the mind ; that is, a buoyant step, with erect carriage, head up and back, will add cheerfulness and confidence to the mind, etc., etc. This being so, it will be well to never let an habitual scowl rest upon the face, as its tendency is to cause a scowl in the mind. Study the countenance ; strengthen those muscles which give it a tranquil, cheerful expression. It will not only improve the appearance but improve the condition of the mind. Never allow the body or any part of it to move in a jerky manner. Let all the movements be made in easy curves and waves, with a little attention to the carriage, until the correct movements become a habit, and will not require thought or effort.

CONTROLLING THE THOUGHT.

Thoughts are like atoms, fashioned by the will ;
Each has a mission, charged with good or ill ;
Sometimes to bless, anon to desolate—
Love's messenger, or harbinger of hate.

—*Menticulture.*

How to think properly has engaged the attention of philosophers from the time of Mithidies until the present: not that people have made a study of the art of thinking, but that people have from time immemorial tried to encompass the vast amount of the world's facts by their thoughts; they have tried to think out the best way to do this, or to do that; they have tried to do this and that by an extra effort of their minds. The thought problem has always been uppermost in the minds of philosophers. How to think correctly has been a problem upon which very few have made a special study; that is, as a study of the how, it is one thing to think, and another to control the thoughts intelligently, so that we may have possession

Thought is a substance.

of the thought-engine and control the quality of the thoughts themselves. There are a great many people who think all of their waking hours, but have very little thought or care of what or how they think. Perhaps nothing in the life of man exerts so great an influence over the career or the individual makeup of the man as his habitual condition of thought; by that, I mean his constant tenor of thought. It will decide whether the man be a good man or a vicious one; it will decide his happiness or unhappiness in this world, and perhaps the next. So we see how important it is for us to become our own mentors, so far as is possible. That the thoughts of the individual can be controlled by himself to a very great extent, there can be very little doubt when we come to analyze what a thought is, and understand that it is the product of the great soul within acting upon and through the mind and brain, and understand also that we ourselves are the thinking power—that the body cannot think, except as we are compelled to think of it as the instrument we make use of;

Thought is a substance.

and, as we are sometimes made painfully aware of its potent power over the mind, we hardly know which is the most powerful, the mind, or the body, with all its passions and appetites which sway us from the path of rectitude, by its abnormally developed functions, and which we can hardly control by the most powerful effort of the will we are able to put forth. While the mind does the thinking (by the mind, I mean all of the man that is not matter), the body exerts oftentimes a very powerful influence, not only upon our thoughts—upon the quality of our thoughts—but also upon the actions that are the outcome of those thoughts. So the question naturally arises: Can we control the quality of our thoughts in the midst of such startling evidences that we have that our bodies receive such a large share of our attention, and demand all the care we can bestow upon them? That our physical sensations are a large part of our thoughts, no one can deny; or that the influence of the body over our thoughts is of tremendous magnitude, will also be admitted—and

Thought is a substance.

yet it is possible for us to so control our thoughts that evil will not have the prominent place that it is wont to.

A few words of how to get possession of our thoughts will, I am sure, be of interest to everyone who desires the best the world affords in the way of those things that make us healthy, wealthy, and wise. How to think. What a proposition!—as if everyone did not know how to think. Perhaps nowhere shall we look for the great panacea as in the realm of thought. As a man thinketh, so is he—if he thinks himself a king, he is, to himself; if he thinks himself an outcast, he is, to himself, and, usually, to others also. When we look at the influence of a man's thoughts of himself, we are compelled to exclaim: Where shall we look for a greater influence in life than the influence of thought? So we see how important it is that a man should not only know how to think but know how his thoughts can best affect his standing among his fellows.

The best thought for us to grasp and hold to with all the tenacity of our

Thought is a substance.

strongest will-force is that thought is a substance, a something that has an influence of itself—the same as sunlight, heat, electricity, or any of the other imponderable substances ; that a thought can be felt if sent by a strong will ; that the thought can make ourselves and others happy or unhappy of itself, without outward expression. This may be denied by some people who have not stopped long enough in the hustle and bustle of life to analyze it, but the fact remains, nevertheless, that a thought is a thing, an entity ; that each and every thought has its influence to a greater or less extent. How I wish everyone could realize this great and important fact in the mental world ; it would mitigate a great many of the mental woes. Then if we can recognize this great and important fact of nature as related to our mentality, it will better enable us to understand the importance of disguising our thoughts from those sensitive enough to recognize their quality. This can only be done by changing their quality, which can be done by an effort of the will—

a constant and enduring effort of the will ; a persistent desire to always think the best we can of everybody and everything ; to allow nothing to enter the mind but the most wholesome and elevating thoughts. When we have accomplished this, we will have made the most of the sentimental portion of our mentality. It will give us new ideas of life, new impulses ; it will free the mind of suspicion of others, and enable us to see good in others we never were able to discover before ; it will put the beautiful side up for our inspection always, and the part of life that casts a gloom upon our neighbors' attitude toward us will be done away with—we can only see the better side of nature and of human nature. Then, and only then, will sweet charity have its full measure of influence in our minds ; then, and only then, can we see the brightness of life shining out amid the distress that is everywhere about us, giving us the grandest opportunities of exercising the great cardinal virtue to its fruition.

Then we say that the quality of our

Thought is a substance.

thoughts can be controlled by a strong effort of the will, by a constant and persistent effort always in the direction of inclining our thoughts toward the better part of everything, looking at its favorable side and its most pleasurable aspect, no matter what it is. When we can do this we are happy, and we are likely to make others happy. Then shall the affairs of earth take on a more sublimely beautiful aspect, and the individual be made happy in the knowledge that the best of earth's treasures are his—namely, a contented mind, with all the sweetness of a gentle, loving, and lovable nature, made so by the generous instincts implanted by that love that passeth all understanding—the love that helps the wayfarer up the weary steeps of life; that lifts the burdens of the weary; that sheds a radiance of kindness along the pathway of him who has discovered how by an effort of the will, and by invoking the assistance of the never failing love of Him who spake as never man spake, and who commanded us to love one another as we wish that others should love us, we

Thought is a substance.

can lay hold upon all that is good in life with the assurance that God's laws, both mental and physical, are ever abiding, and will help us, each and every one, to gain possession of our thoughts. Then will the heaven come to earth and dwell in the heart of man, who can, with the prophet of old, say, "I once was young, but now am I old, but I have never seen the righteous forsaken, or his seed begging bread."

THE GENERAL HYGIENE OF THE BODY.

In beginning a chapter on the general hygiene of the body, we feel some misgivings as to how it will be received in all cases, for there are few people of average intelligence who do not think they know how to take pretty good care of their bodies, as regards their daily habits, and the methods they have used, or have been accustomed to for years, have served a very good purpose, and would suggest to them that they were all that was necessary. And yet we find that people do become bald, they do lose their eyesight prematurely, and their teeth do decay while they are still young. We find the inactivity of the skin causes frequent distress and disease from the pent-up heat and wastes of the body, without the individual even suspecting the cause. The inattention to developing the muscle of the bladder has caused the death of many, many old men. Untold suffering has been caused by inattention to the feet, or a

Assist nature by correct habits.

lack of knowledge of how to care for them; and so we might go on.

What we wish to call attention to is, that life is made up of habits, and when the habits we are daily accustomed to are of such a nature that they will eventually work trouble if continued, it behooves us to look well into the effect of some of those habits that may be, or appear to be, of very little moment of themselves, and study carefully the effect of even the little things of life. The object is, and should be, to preserve our bodies in the very best condition of usefulness to a good old age, that we may live without pain or suffering.

We have already pointed out to the reader how to get possession of his mind and body, which will result in good health and a tranquil mind. We now wish to introduce a few suggestions as to how best to care for the body in regard to what may seem the little things pertaining to the care of it, and which may supplement the daily taking of proper exercise, and the correct care of the mind as regards our habits of thought.

Of course it will be impossible to attempt to control the habits of the individual in such matters as their diet, the use of tobacco, stimulants, etc., as each one will have to be the best judge for himself or herself. We can only suggest the careful scrutiny of the effects of those habits which are so insidious in their operations that they are hard to get rid of even when their effects after a while are found to be detrimental to the general health.

BREATHING.

The one thing that seems to claim our first consideration is the habit of breathing. Few people are aware of the advantage of deep, full inspirations, which fill the blood with oxygen and ozone, thereby better enabling the individual to overcome the effects of scrofula, or the tendency to any morbid process that may be taking place in the system. It develops the lung area and facilitates the circulation of the blood, through which all tissue repair takes place. To insure the best results, the lungs should be filled to their utmost capacity;

Assist nature by correct habits.

the air should be retained for a moment, to enable the interchange to take place between the oxygen and the carbonic acid gas in the blood; then let the air slowly exhale. This deep breathing should become a habit, and can be done while walking, without attracting attention.

THE SKIN.

The next thing that requires our attention is the skin. It is one of the greatest—if not the greatest—avenue of waste of the body, and it is of the most vital importance that it should be kept in good order. Violent exercise, particularly if accompanied by perspiration, will help, and possibly be sufficient, to keep the skin in good condition; but where such cannot be had, we would recommend the use of a dry brush. Let the bristles be somewhat stiff. If the skin is sensitive at first, it will soon tolerate it without discomfort. Its efficacy lies first in getting rid of the dead epithelium that covers the surface of the skin, and which soap and water will not entirely remove. It will keep the pores of

the skin open and free; it will draw the blood to the surface, thereby relieving the great vessels, and add nourishment to the skin. By irritating the peripheral ends of the nerves, it will prove a gentle stimulant and tonic to the nervous system in general. This method of cleansing the skin will avoid the necessity of frequent general bathing, as the above process will keep the skin cleaner than soap and water can possibly do, and the too frequent use of the warm bath is enervating, because water is the negative element. The brush should be used night and morning before going through the exercises.

As the air is the great positive or magnetic element, do not be afraid to let it come in frequent contact with the skin. It will improve its general tonicity.

SLEEPING.

Sleeping is largely a matter of personal habit, as regards the time and manner of sleeping. The wisdom of each person and his or her daily avocation enter largely into their habits of sleeping, but there are

errors that some people fall into to which we would like to call attention. In the first place, most people ought to sleep eight hours during the twenty-four, as it is when we are asleep that nature has the best chance to restore lost or wasted tissue and the tired nervous system. We should not sleep with the arms over the head or with the hand under the head, for the reason that it disturbs the magnetic equilibrium. The habit that some people have of grasping the bed clothing, or the corner of the pillow, should be avoided. The body should be perfectly relaxed, without strain or cramp upon any muscle, as such tension is an unnecessary waste of nerve force. Some sensitive, nervous people do better with the head of their bed to the north, as the magnetic current going around the earth is from south to north, as indicated by the needle of the compass. No two people should sleep in the same bed, unless they are magnetically mated, for the reason that nature in establishing a magnetic equilibrium does so at the expense of one or the other, and the negative individ-

ual gets up tired and unrefreshed in the morning.

WALKING.

In walking we should relax the muscles as much as is possible consistent with erect and proper carriage of the body. The head should be carried as far upward and backward as convenient ; the arms, when disengaged, should hang easily at the side, with the little finger on a line with the outer seam of the trousers ; the weight should be with the larger proportion on the ball of the foot, as the weight of the body, coming down upon the heel, produces more or less of a jar to the brain and spinal cord, and tends to the thinning of the elastic cushions that are placed between the vertebræ for the purpose of avoiding such jar.

BALDNESS.

There are a great many people who become bald, some of them at a comparatively early age. They are usually of the studious, intellectual class, who do not take sufficient physical exercise.

The cause of the baldness is lack of nourishment to the hair follicles or the

roots of the hair: first, because the weight of the skin upon the top of the head tends to lessen the circulation in the scalp ; then, the determination of blood to the brain by continued mental effort robs the scalp of its due amount of nourishment. The remedy lies in increasing the blood supply to the roots of the hair. This may be done by placing the fingers and thumbs of both hands upon the scalp, moving the scalp back and forth as far as it will go ; let the movements be more forcible upwards towards the top of the head. Send the thought-influence to the roots of the hair, and try to get possession of the muscles of the scalp, so that you can move it backward and forward by an effort of the will. This will not restore the hair follicles that are already dead, but it will restore and preserve what you have. In some cases it may require persistent effort, but it is sure to be crowned with success.

EYE.

We would next call attention to the eye—perhaps the most useful organ we have.

Assist nature by correct habits.

We find that all people, male and female alike, at ages varying from thirty to fifty, have a flattening of the cornea, which interferes with their vision, and they are compelled to wear glasses to enable them to see distinctly objects near by. This is caused by pressure from without. The tension of the eyelid has something to do with it, but the unnecessary pressure used in bathing and drying the eyes, and frequently rubbing them too hard, contributes the most to flattening the cornea, so we say that great care should be used in not putting more pressure on the eye than can be avoided. Let the necessary pressure be inward towards the nose, so that the individual may preserve his eyesight intact until he has reached a good old age.

Nose.

The nose is an organ that deserves more care than it usually receives. There is a great deal depending upon the full, free passage of air through the air passages of the nose. What usually interferes with it is the pressing of the septum, or partition,

to one side, causing one nostril to be much smaller than the other. It is very easily done, and few people have both nostrils the same size, which, of course, interferes with the free passage of air, particularly if there is any congestion from a bad cold, or from a chronic catarrhal condition, so prevalent, that thickens the mucous membrane.

It would be manifestly improper for me to suggest any particular remedy or special treatment for these morbid conditions, as it is not in the province of this book. I would simply suggest that care be exercised in cleansing the nose—not to press the partition over to one side. The getting possession of the muscle that dilates the nostrils will materially aid you in getting a full, free breath, and the dilation of the nostrils with deep breathing will contribute a great deal to the cure of whatever offends in the nasal cavity. We should always breathe through the nose, for the reason that the air, in passing over the large surface that forms the air passages, becomes warm before entering the delicate

lung tissue. The mucous membrane serves to collect dust and odors. The collection of dust and odors is not the only use that we have for the delicate lining of the nose; it serves to secrete a mucous that is necessary for the free distribution of air to the different parts of the nasal passage, so that no part will become dry. So we see that it is highly important that we breathe through the nose, and if there be a tendency to keep the mouth open while asleep, we should see to it that the habit is overcome, for the mouth is an absorbing surface, and the poisonous exhalations are more or less re-absorbed if we breathe through the mouth.

TEETH.

The next thing that claims our attention, in considering the general hygiene of the body, is the teeth. Why our teeth decay lies far beyond the consideration of this article, for the reason that hereditary influence sometimes causes the teeth to be soft and susceptible to the action of acids and sugars, and the influence of diet, par-

ticularly while the child is growing; and these all enter into the question of why our teeth decay early. We can only direct the individual to the best dentist he knows of in the treatment of teeth predisposed to decay. What we wish to call attention to is what we can do for ourselves to preserve our teeth to a good old age.

In the first place, it is very important that we should do all that we can, for the reason that the proper masticating of our food contributes so much to perfect digestion. The neglect of the teeth always disturbs the digestion, to a greater or less extent, for the reason that the accumulation about the teeth of that substance composed of the earthy elements of our food, that we call tartar, forms a resting place for numerous forms of microscopical life, of which the yeast plant is the most dangerous to digestion. It being acid in reaction, it neutralizes the saliva, which is alkaline, and which is naturally so soothing to an irritable stomach; so we usually find a tendency to fermentation in the stomach, where the tartar has been al-

lowed to collect about the teeth, or about the plate of false teeth. We hope this suggestion will be sufficient to induce the reader to cleanse the teeth after each meal, and, if the teeth are false, special care should be taken, as there is more chance for the accumulation of morbid matter about the plate.

STOMACH.

The stomach is an organ that, perhaps, deserves more of the consideration of the author than any other, as it is the seat of so much use and abuse that we cannot pass it without a few words of caution and advice as to the general conduct toward so faithful and long suffering an organ. What to eat cannot enter into the substance of this article, but how to eat can; and perhaps some of my readers may consider me presumptuous to try and teach them how to do something they have been doing for so many years. Bear with a few suggestions that will strike your mind as common sense.

In the first place, eat slowly, masticate

Assist nature by correct habits.

the food well, and mix it thoroughly with saliva. The saliva tends to neutralize an excess of acid that we usually find in an irritable stomach, as the acid menstruum is where fermentation takes place. The pernicious habit of drinking while we are eating should be severely condemned, for the above reason, and also that the liquid frequently weakens the action of the digestive fluids. Wait until you are through eating before you take your cup of tea or coffee. Next, make the table as pleasant as possible, both as to its furnishings and also as to the people who surround it. Take your time, and let the laugh and joke go round. A happy heart and a good digestion we find frequently associated with each other. Nothing will stop digestion so quick as getting angry at the breakfast table. Remember that the stomach is one of the centres of the sympathetic nervous system, the seat of the emotions is intimately allied to it, and no one can be happy with a disordered stomach. So be careful of what you put in your stomachs and how you do it.

Do not eat anything that is unfit to eat because it tastes good. I feel almost ashamed to have to make this suggestion, but it will fit somewhere. Eat as regularly as you can, and do not eat between meals if you can avoid it; do not go to bed hungry; eat something easily digested before retiring. We cannot take too much care of our stomachs.

WASTES.

The free evacuation of the wastes of the body is also of the utmost importance, and should receive our special care, for the reason that the accumulated wastes in the system load the blood with an effete matter that dulls the intellect and lowers the general tone. The free evacuation of the bowels can best be accomplished by increasing the vitality, for the reason that, if the bowels fail of their proper function, it is because of a lack of vitality in them. The movements will materially aid in this direction. Avoid the use of cathartics, except in an emergency; they only make a bad matter worse, and if persisted in will

be sure to work mischief. Try to establish regular habits in this direction.

SOAP AND WATER.

The free use of soap and water where the skin comes in contact with skin should also be attended to regularly, for the reason that the excretions if confined undergo decomposition, and frequently prove irritating and disagreeable if allowed to remain.

THE FEET.

When we consider how important the feet are to our comfort, we are compelled to make some very important suggestions in regard to the proper care of them. The feet being the farthest removed from the centre of circulation, and being covered with closely fitting shoes that tend in themselves to retard the circulation, we find that the feet are more apt to be cold than any other part of the body. The circulation of the skin is less active here than elsewhere, and we find a general relaxation of the skin that causes the feet to perspire, and is the frequent cause of "taking cold"

on account of their coming in contact with the cold while in this damp condition. Woolen stockings should never be worn, for the reason that they cause the feet to perspire. The remedy lies in the use of soap and water, and the frequent use of the brush to facilitate the circulation of the blood to the surface.

A great many people suffer from ingrown toe-nails. They can be avoided by allowing the great toe-nail to grow long so that the pressure of the shoe will not come in contact with the toe, but will cause the nail to bow upward and prevent it from growing in. Those troublesome callouses called corns are caused by pressure. The remedy lies in removing the pressure and not allowing the callous to accumulate. Do not cut it, but scrape it off if necessary, and put a small piece of adhesive plaster over it until it becomes soft.

A PLEA FOR THE BABY.

The possibilities of the child, and the future of the nation, lie within the province of the mother to strengthen the body, train the mind, render to Nature her just due in what she designs this child to be and to become. Give the child the best chance it can have to overcome whatever of disease may come to it from the poisons in the air. Assist kind Nature to give to the world the best, the highest possibilities that is before the child by giving it a good strong body. Start it out in the battle of life equipped with the best Nature designed for it.

The children have a great deal to contend with in their early lives; it is hard for the little ones when they are young to make known their wants and discomforts. It is only when the aggravation becomes so great that they have to succumb to the troubles afflicting them, that the parents are aware of their discomfort, and then it is sometimes too late to remedy the evil. There

The baby's future is what you make it.

are some precautions that we can take to prevent their becoming sick, and we trust the parents will bear with a few suggestions which will result in giving the little one a better chance in life. We need not apologize for them, for it is a notorious fact that there are few mothers who have made a particular study of how to best care for the infant, and this will apply particularly to young mothers; so, a few suggestions, which we trust will recommend themselves to the common sense of the thinking mother, may be welcomed.

In the first place, the child begins to learn from the hour of its birth; the wherewith to make known the advance of its intellect may not be given to it, but still it knows a great deal more than it is usually given credit for. This being the fact, it is obvious that what we wish the child to know, we should teach it; and inasmuch as it cannot understand our language, we will have to necessarily use other means to teach it. For instance, it does not take the child long to learn that when it gets tired of the crib, that is frequently hot and stuffy, all

The baby's future is what you make it.

it has to do is to cry, and the fond mother rushes to its assistance, takes it up and fondles it, which gives the blood a chance to circulate, and the child feels better; and the moment it is laid down it begins to cry again, and soon gets the reputation of being a cross baby. Sometimes the child insists upon the mother or nurse walking the floor with it, and will not be satisfied otherwise. All this points in one direction, and that is, that the child is not comfortable, and is conscious of its discomfort.

In trying to examine into the cause of why the child feels distressed we can only generalize, for there are scarcely any two of them that have the same physical environments, but there are some causes that seem almost universal, such as over-feeding. Many a child has been dosed with drugs, catnip-tea, anise-seed, tea, and even stimulants, before the arrival of its natural sustenance, and the child is doing well if it can get off with simple sugar and water being put into its brand new stomach. So that most children start out in life with a disordered and irritable stomach, which

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gives the child and its mother more distress than anything else. The average mother has the impression that the more the child takes into its stomach the more it will grow and the better it is for it. The irritation of the stomach causes a craving for more food, the same as a natural, healthy hunger; the child gets over-fed; that is, there is more food put into the stomach than can be absorbed and assimilated; the result is that it ferments and proves an additional source of irritation. Nature frequently tries to rid the stomach of the superfluous food by vomiting, but not always effectually. This over-feeding, in most instances, continues until the child grows up, and does more to retard its growth and lessen its vitality than any other one factor. The infant should be fed regularly every two hours, except while asleep, in the beginning, not more than two tablespoonfuls; it will assimilate the food more readily when it has a natural hunger. The quantity should be increased as the child grows older and its power of assimilation becomes stronger. There is

The baby's future is what you make it.

an important fact that we wish to impress upon mothers, and that is, that there is a great deal more danger of over-feeding the child than under-feeding it. If Nature provides more nourishment than the child requires, it should be disposed of by other means rather than over-feed the child. If the baby is receiving artificial food, the utmost care should be used in cleansing every part of the utensils; a little leaven in the shape of the yeast plant produced by milk undergoing the fermentive change, be it ever so little, will be sufficient to start a fermentation within the stomach. Mothers, do not feed the child every time it cries, but try and pacify it by making it comfortable; do not teach the child it can be fed by crying, as is usually the case; do not give a child of whatever age food simply because it tastes good, and wants it; rather select such food as will contribute most to the child's growth and vigor. It will be impossible in this short chapter to say what children should eat, except in a general way to say that healthy children should not be given animal food.

The baby's future is what you make it.

We will next consider the dress of the infant, and I am sure the majority of the little ones would thank me for the suggestions if they could. Most children are dressed too heavily and too tightly even in cold weather. Anything that will retard the superficial circulation is certainly a detriment to its growth and well-being. The clothing should be made loose and of material that will not admit of ready interchange between the heat of the body and the colder atmosphere; there should be a warm air space between the body of the child and its clothing. I hope mothers will do away with tight-fitting bands and clothing. Make the garments loose and of such material that will be impervious to the cold, with sufficient porousness to get rid of the insensible perspiration, giving the child a chance to kick and move its body.

The foregoing suggestions are made with a view to improve the physical condition, and consequently the disposition of the children; to give them a better chance to grow and become stronger. The chapter

would be out of place in this book did not we see the necessity of it, and a wish to introduce what we may call the baby movements. Whatever we have said about the advantages of movements and exercises, as relating to the adult, is eminently true as relating to the baby. When we see the wonderful power Nature is putting forth in building up, increasing the size, weight and power of the child so rapidly, when this process is facilitated by the child crying, and by its involuntary movements, we can readily see what an advantage exercise, by moving the limbs and body of the child, will be; so we are going to suggest to the mothers, who are all so anxious to have their babies healthy and strong, that you move the baby's joints night and morning, beginning with the toes, until each joint is moved several times. Be careful and do it gently, of course. Rub the baby's skin with your hand towards the heart, which is the centre of the circulation; do this after bathing it. Nowhere in Nature do we find her so lavish in her favors as when she is succoring the young.

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Nature is indeed kind to the children, and we do not believe that their annual death rate should be so great. It behooves us to look critically into the usual methods of caring for children, that there may not be so many broken-hearted mothers who mourn the loss of their little innocents. We can confidently assure the anxious mother that if she will feed and clothe the little one properly; move its joints to facilitate the circulation of the blood, night and morning, until it is old enough to do it for itself—that the chances of the child growing and acquiring a strong, healthy body, will be very largely increased.

It may be all nations will bless the woman whose strong good sense gave to the world the man or woman who, by the early training that began in the cradle, was enabled to give the world all that genius and talent that could only come to the surface when the brain and mind was enriched and nourished by an active circulation, a good digestion, active secretions and excretions, the foundations of which were laid in the cradle. The hu-

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man race would be better off if the parents would pay more attention to training the bodies of their children, rather than trying to crowd so much into the minds that have to act through a poorly nourished brain. Give the child a good body and brain, and it will have no difficulty in attaining to the highest possibilities of its mentality. The chief difficulty that good mothers have to contend with in bringing up the child is, mistaking indulgence for kindness. The instinct of love is so great that she gives the little one those things that it desires most without considering whether they are best for it. No better effort can science put forth than to teach mothers how best to care for the child ; for its early impressions are the most lasting, and it may be that the whole after-life receives its tend and bent while it is still an infant in the cradle.

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THE REDUCTION OF FAT.

In introducing the movements for the getting rid of superfluous fat we are impressed with the importance of soliciting the reader's most careful consideration of the methods, the movements and the turning the mind-force inward to the muscle or the function we seek to cultivate, for be assured that the mind will contribute a great deal towards the desired end. The thought influence cannot be overestimated as a factor in getting rid of the superfluous fat that afflicts so many people who are of sedentary habits. The accumulation of adipose tissue is attended with no end of inconvenience to the possessor; he is usually very short of breath, and the little muscular exertion he is compelled to put forth usually causes him to breathe with difficulty.

How to get rid of this superfluous fat will be a great blessing, and we hope to be able to give the poor sufferer from too

More muscle. less fat.

much fat some directions that will enable him to get rid of it without impairing his general health, as is usually done when this result is accomplished by the aid of what are called the anti-fats, which operate by interfering with digestion, and, we fear sometimes, permanently impairing it. The methods of a strictly meat diet without the ingestion of starch, fats or sugars are sometimes worse for the possessor of too much fat, for the reason that it lowers the general tone of the system, and causes the individual to become weak, giving an opportunity for any latent disease that may exist in his system to develop itself.

The hope of the author is that the suggestions we give will strike the reader as common sense, and will induce him to practice what we believe to be common-sense methods, to the end that he may reduce his weight without reducing his health.

Our first suggestion would be to abstain from stimulants of every kind, as they produce an abnormal appetite for food, heat the blood, and cause an abnormal thirst

for liquids, which in themselves are fattening, by causing the free distribution of fat within the cellular tissue. The too free use of liquids should be avoided. This cannot be done when there is an irritation of the stomach, such as is caused by the stimulation it receives from the use of pepper, condiments, and pungent sauces of every kind. The diet should be of the simplest and most non-irritating kind; it need not be otherwise restricted.

If the individual is strong and robust, with an active circulation—as is sometimes the case with fat people—the frequent use of the cold bath, and particularly sea-baths, will be of service. The use of the flesh roller over the surface of the body lightly will greatly aid in the reduction of fat; too much force should not be used, as it is not well to harden the fatty tissue, which becomes loose and soft before it disappears, and will be the first thing that will attract attention. The use of the flesh brush will also aid in getting rid of the superfluous fat.

When we contemplate the almost univer-

sal use of sugar, we would advise its being used with the utmost care by the individual who is too fat, it being frequently one of the causes of the accumulation of fat. The following up of the movements faithfully, and by sending the thought influence to the absorption of the fatty tissue, in addition to the above suggestions, will be all that will be found necessary for the reduction of the abnormal fat. We would particularly recommend those movements of the trunk and abdomen, as it is in the abdomen that the abnormal accumulation of fat first takes place by lengthening the abdominal muscles; increasing the size of the abdominal cavity, and lessening the activity of the intestines, the result of which is to increase the deposit of fat, so we recommend the strengthening and shortening of the abdominal muscles to the end that the fatty accumulation about the abdomen may be gotten rid of. The rest will soon follow. If the accumulation is very great, and can be taken hold of, it is well to shake it gently. If the movements accomplish nothing else for you than this most desired

result they will prove a great blessing. Well-developed muscle and fat cannot exist together. If you increase one it is bound to decrease the other, so that the common sense remedy for abnormal fat lies in an increase of muscle, which can be accomplished through the aid of the movements. Move easily and you will move often; the more exercise you take the less you will be likely to accumulate fat. The remedy lies in the prevention as well as the cure, so we recommend the above suggestions to those who are becoming too fat, for the prevention is much easier than to reduce an overburdened body.

How to become fat may interest another class, for there is a popular fallacy that fat is a desirable thing. While it may be to a limited extent, we would rather recommend the accumulation of muscle to cause you to become round and full. Remember that there is not a muscle in the body that cannot be cultivated until it is enlarged; the first is accompanied by a desire to *look* well; the latter will cause you to *be* well, which is far preferable.

The above suggestions we hope will find lodgment in the minds of thin people, because their very condition suggests lack of nourishment, and the means used to develop thin muscles is sure to increase the general nourishment of all their tissues, and will result in not only an improved state of health, but a greater power to withstand disease. The question is of so much moment to those predisposed to hereditary disease that we cannot lay too much stress upon the importance of it. We leave the subject in the hope that there will be many of those afflicted with incipient consumption who will take renewed courage, and develop their bodies over a condition that will be sure to destroy their lives if allowed to develop.

How to do this lies within the power of every one who has the courage and will-power sufficient to develop their muscular system and attain to that condition of physical excellence that will not admit of hereditary disease.

CONCENTRATION OF THOUGHT.

The power to concentrate the thoughts is, and must be, a matter of education. Of the value of a concentrated thought I apprehend there may be a division of opinion. In the first place, we start out with the proposition that a thought is a thing that has a substance, imponderable though it be ; the thought itself is something that has an influence in and of itself. The influence cannot be felt sensibly unless it is accompanied by a strong will-force that causes it to reach the inner consciousness of the person it is intended for. If we accept the above proposition we shall have no difficulty in reaching the same conclusions in regard to the desirability of learning how to concentrate the thought.

It may be that some of my readers may be inclined to question the proposition themselves. To such I would say, that it is a matter of every day experience that we have those about us who affect

Concentration is power.

us pleasantly or unpleasantly ; that it is without difficulty that we determine the attitude of those we come in contact with towards us : we can tell whether they are friends or otherwise without any outward expression on their part. We do this intuitively, and without knowing why, or stopping to ask ourselves how we do this ; but it is a fact that we like some people and dislike others, without knowing or being able to discern the reason. Then the thought of one person will frequently call to the mind of another a subject they were thinking of ; and so we might multiply illustrations to show the influence of one person's thoughts upon the mind of another. I will simply say, that if there are any who doubt it I would ask them to examine into the facts concerning it, and they can but arrive at the same conclusion. So I proceed, with the hope that all my readers will accept this almost self-evident fact of our mental power to send a thought that will have its legitimate influence upon the object of its mission.

The manner of concentrating the thought,

then, must be of great moment to each of us as individuals, for it will determine the attitude, to a large extent, of those about us, and of whom we have been thinking. They may not know why they assume a certain attitude towards us; they simply know it is so, without asking why. The fact goes with the saying that we do influence others toward us or against us according to the quality of the thought we send them. Of course this statement must be qualified by the intensity of the thought sent, and the sensitiveness of the person receiving it, which does not, however, alter the fact of the influence of thought. There can be but one way to concentrate the thought, and that is through the will, as that is back of all mental phenomena. It is through a persistent effort of the will that we can accomplish all mental reforms. So with this, a persistent desire to think of but one thing at a time to the exclusion of everything else. You may say that this is impossible to an active mind. It may appear so at first glance, or during your first attempts to do so, but we say to you that it

can be done, and that you can accomplish a great deal more with your mentality when you have accomplished it.

In the first place, it will shut out a great deal of the disagreeable, and enable you to select the quality of your thoughts, or the kind of thought that pleases you best. It will enable you to put forth a stronger mental effort, with a clearer discernment of the more intricate problems you are called upon to encounter. It is the development of this faculty that distinguishes the philosopher. It is the concentrated thought of the inventor that perfects his ideas into realities. It is the concentration of one mind that makes him the mental superior of other men. We claim that this is a faculty that can be acquired by a persistent effort of the will until it becomes a mental habit, when the thoughts will no longer flit from one subject to another, apparently as aimless as a butterfly flitting from one flower to another. When we have learned the art of thinking correctly, and the affairs of this world assume their true relationship to us, we can say to the worry habit,

Concentration is power.

"Depart," and to the anger habit, "Get thee behind me, Satan." When we have accomplished all this we have mastered the situation; we are no longer slaves of our mental caprice; we are no longer swept by a tornado of disagreeable thoughts that is now so frequently harassing our minds, causing inharmony and discord in the very citadel of our reason. The cyclone of worry can no longer torment us with forebodings of evils to come that never come. With this picture before us, methinks I hear some one of my readers exclaim, "How charming if we could only shut out all the disagreeable that comes to us! Would it not be delightful?" To such a one I would say that it is not possible to prevent at all times the disagreeable from entering our minds, but it is possible for us not to harbor disagreeable thoughts. We may not always let them sink down into our feelings to hurt us, and the best aid to help us exercise our will force to this most desirable end is earnest, honest prayer. It matters not what particular church, doctrine, or sect we follow, the great and good God

will surely answer any honest prayer for our betterment.

There is no laudable desire for self-improvement that ever entered the heart of man that did not find an answering echo from kind Nature herself. We find her ever ready to more than second our every effort to put ourselves in harmony with her, which is man's best and natural estate. So we say, let us, with the strongest effort of our will, by supplication to Him who never turned the weary, anxious, longing heart away empty—let us by a persistent desire think of but one thing at a time; let our whole mind dwell upon whatever occupies it, until it becomes our mental habit, to the end that we may not only increase our usefulness, but be enabled to control our thoughts and shut out those things that tend to drag us down.

POSSESSION OF THE FUNCTIONS.

Of the desirability of getting control of the functions of the body there can be no doubt. The uncertainty of the action of medicine, and the frequent distress and harm that often results from the use of it, makes it all the more desirable that we should have all the functions of the body working naturally, without the use of external means. We do not wish to disparage the legitimate use of whatever means is usual or necessary in an emergency, but we say that the less medicine we have to take the better for us. So we say that the getting possession of the functions of the body is of the utmost importance to each and every one of us. How to do this is a matter of education, and must be accompanied by all the persistence we are capable of, for it is not an easy matter to overcome a pre-natal tendency. Some of our functions are more active than they should be; some are less

Persist and improve.

so and have to be developed. The motions will aid us, to a very great extent, in doing this, as they have a direct influence upon each organ or part of the body, but there are some of the functions of the body that the movements can have but an indirect influence upon, such as sleeping, the drawing of the blood from the brain, and the regulation of some of the secretions and excretions of the body. While the movements will regulate all these in a general way, we can get control by sending a thought influence, accompanied by a persistent effort of the will, by which we can modify the circulation in any part of the body. The thought for us to encompass is that the soul can control the body, and every part of it; that the manner in which it is done is through the thought-force, accompanied by the strongest energy of our will that we can command.

It is not expected that these words or this idea will find lodgment in the minds of all, for there are a great many people who could not comprehend the principles we point to ; there are others who have very

little thought-force or will. But to the thinking mind, who is determined to make the most of his or herself, we would say that you can get control of your entire body with all its hereditary tendencies and personal peculiarities ; the physical defects can be remedied to an amazing extent ; the mental defects will yield a still greater interest upon the effort put forth. Again we say that there is nothing that can engage the attention of man that begins to be so important, or that will yield such results of permanent and lasting good, as the getting possession of the body with all its defects and weaknesses. The getting the free use of the muscles will enable us to get better possession of the mind, remembering always that the soul is supreme ; that it is through the will—the intelligent, determined action of the will—that all thought-force will have its legitimate effect. That this will-force can be cultivated, no one will deny ; it is easier to say No to the weakness or the evil habit the second time than it was the first, and so on until the soul of the individual reigns

in all the majesty of God's highest creation, fulfilling the object of his mission here upon earth, with the satisfaction that always comes when we are in harmony with the great good—the supreme creative force of the universe that we call God. When we invoke His aid to assist our weak wills, when it is so hard to say No—as we ought—to some abnormal or wicked desire, He will never fail us, if we ask with an honest intention. Nowhere can we expect such immediate answers to our prayers as when they pertain to the correction of some personal weakness, because the influence comes direct from the great source of all strength. Let us, then, ask for wisdom and strength to direct all of our will-force to the correction of the weak muscle, the wicked tendency of our thoughts, the disordered functions, and the general improvement of our mental and physical condition.

INTUITION AND ITS DEVELOPMENT.

Intuition, or what is known as the sixth sense, is the power we have of divining what is in the mind of another. It is the development of this faculty that enables the "mind reader" to astonish people by what is usually regarded as an unusual power. The fact that the operation of it tends to work good and never evil, proves that it comes from God, and that Nature has endowed every human being with it there can be no doubt. The reason we do not comprehend it better and use it more, is because it is a soul-power and belongs to the inner consciousness, which has been blunted by the contemplation of that grossness that comes from the catering to appetites, passions, and the things that are essentially of the earth, earthy. The development of this sense is a matter of education, and the power to read the minds of others can be learned by everyone who will apply himself to the task;

Be not deceived.

that it is easier with some than with others, goes with the saying; with women easier than with men is also true. The difference between the way we decide the different problems that come to us, is that the person who can tell what is in the mind of another, decides from the inner consciousness that cannot be deceived, because he can tell the real intentions of the other, who is unable to conceal anything from, or deceive the person who can read what is going on in the mind. The way people usually decide, is from what experience they may have had with human nature, and who have learned to estimate the intentions of another by whatever outward signs of sincerity or otherwise they can discover in the actions or circumstances surrounding the case they are called to pass judgment upon.

Inasmuch as the intuitive power reads the mind, and can look at the situation as it really is, without the possibility of being deceived, and inasmuch as the judgment depends upon the senses by which we are deceived more frequently than we suppose,

there can be no comparison as to the desirability of using the power God has given us to discern the right. We do not wish to disparage the use of the judgment that is the outcome of reason and experience, as it is man's usual and natural method; but the supplementing his judgment by the intuitive power that cannot be deceived, will enable the possessor of it to always form a correct estimate of others and their intentions. The trouble is, there are so few people who have this sixth sense, as it is called, so far developed as to always render it a sure and safe guide in their dealings with others. Notwithstanding this, the faculty is so active that many people use it in a kind of automatic way without discovering from whence their impressions come, or stopping to ask why or how. That their impressions do come, they are fully aware; and many a man can account for his success at some critical period of his life by following the impressions of his wife or mother, and many a man can account for his failure by his not having done so.

That this intuitive faculty can be culti-

vated, there is no doubt. Its power lies largely in the concentrated thought sent by the searchlight of a strong desire or will to see what is in the mind of another. That it will require practice is true, but the student of human nature will soon be rewarded by a revelation that will satisfy him that his efforts at mind reading will not be in vain. The person whose spiritual faculties in general are well developed, will find the task more easily accomplished, and will have but little difficulty. We would recommend the cultivation of this faculty by every one.

If everybody could and would use it there would be more justice in the world; the innocent would not have to suffer for the guilty, people would pass for what they are, and not for what they would have us think they are, or from what they appear from their attitude and manner toward us. It would make this world more honest; deception would not pass current for truth. The mist of uncertainty will have passed away, and we will be known as we are, and not as we appear,

when everybody possesses the power of reading each other's minds; the show and the sham that pervade society will be relegated to oblivion, and the truly meritorious will receive the reward of their merit.

We hope the above suggestions will induce each and every one of our readers to turn the searchlight of scrutiny upon everyone they are brought in contact with, and it will not be long before the true inwardness of people and things will reveal themselves to them; sometimes with that sweet loving kindness that makes the heart glad to find it in our friends without having to wait for an emergency that may never come, to find it out; sometimes with the uncertainty of selfishness that should receive its just penalty. The belief that the development of the intuitive faculty will improve the morality and consequently the happiness of the world induces us to make such a strong point of getting possession of it; and the satisfaction of being able to see and know the right will amply compensate us for the attention we give to the true inwardness of the people about us.

PAIN.

Pain considered in the abstract is merciful, and yet there are very few people who will regard it as such. The time to comprehend what pain is, is when we are entirely free from it. It is no time to tell persons who have a racking headache that pain is a beneficence. They would laugh at you if they could; but the fact remains that pain is not only a blessing, but one of the greatest blessings we have. Were it not for pain, the human body would become a mass of scars; fads and fashions would alter its shape to suit the caprice of its owner until the semblance of God's fairest creation would be destroyed. Aside from this, the character of the individual would not be so apparent from the external if its shape was altered.

The value of pain does not lie in simply the preservation of our bodies intact, as Nature intends that we shall, while it would be a beneficence if that were all the use it

It hurts to transgress.

was to us. But there is a far more significant value to be put upon pain. God never intended that we should suffer, and in studying Nature's laws we must be convinced that she is ever kind; that her laws are made for our benefit always; that the floods, fires, disease and death are all in accord with Nature's laws, and when we look at them from the standpoint of the philosopher who would examine them in the integrity of their true significance, we are compelled to exclaim, "God is certainly good!" We find nothing in Nature that suggests that the great Creator ever intended that we should suffer either physical or mental pain; nowhere do we find the acme of loving care bestowed upon humanity displayed to such an extent as in the pain Nature inflicts upon those who disobey her laws. We find that she is more jealous of her laws where man's eternal good is concerned, and the pain she inflicts must be regarded as a kindly warning, either to desist from violating some of her laws, or in the penalty we pay for our disobedience.

It hurts to transgress.

The graduation with which Nature inflicts her punishment is another beautiful illustration we have of the wisdom and goodness of God, by making the penalty exactly fit the crime. We frequently do not know when we are violating or transgressing some of Nature's laws, and would not become aware of it until, perhaps, our bodies were destroyed, were it not for the pain we suffer. So we must look upon pain not as a thing to be dreaded, but as kindness itself, in giving us a loving warning when we are doing wrong. Nature does not take into account whether it is done wilfully or ignorantly, and we can readily see how impossible the distinction would be. As a matter of fact, there is as much pain caused by ignorance of the underlying law as there is of the benign feelings that we have such delight in, without understanding the law that gives us pleasure. Who will presume to explain what sunlight is? Or what an odor is? Why does one substance of food taste differently from another? Why does harmonious melody strike the ear with such

pleasure? We can see but the phenomena; the law and the law-giver is beyond the ken of the finite mind. So it is with the infliction of pain. When we regard pain itself, we see the phenomena of a blood vessel pressing upon a sensory nerve, and we say this is pain; we can even see the cause of the irritation, and say this is the cause of the pain. But, my dear reader, rest assured that back of the phenomena lies one of the wisest and most beneficent laws that Nature has provided for the preservation of mankind. We can but regard it as a beneficent law that causes pain, when we notice the entire absence of vindictiveness when we violate Nature's laws without seeming to care about the penalty. We pay for overloading our stomachs with food not fit to eat, simply because it tastes good, or taking liquids into our stomachs that stimulate for the time being, with a full knowledge of what the result will be; and the reaction and the headache is simply in proportion to the evil done. Kind Nature, who is always good, even lets us violate law for years without exacting the

penalty, an occasional unheeded warning, perhaps, until the violation becomes so continuous, and the disregard of her requirements so flagrant, that the pain becomes too great, and we are compelled to stop.

Then we should rejoice when we can regard pain as a loving warning of Nature, instead of a cruel torture to punish us for our misdeeds. It will enable us to bear up under the infliction with a great deal better grace when we regard it thus, instead of the usual way we look at it—as the malicious oppression of the Evil One, who is supposed to take delight in our sufferings. Pain is for our good, to preserve our bodies from injury and neglect while we inhabit them, and the best thought we can grasp when pain comes to us, is that kind Nature is calling our attention, mildly, perhaps, or with more or less vehemence, to the fact that we are out of harmony with some of her laws that we have transgressed, and she insists upon our stopping and restoring the lost equilibrium to make amends for the wrong done,

It hurts to transgress.

and get back into her good graces as soon as possible.

When we take this view of pain, it will enable us to understand more of God's general plan concerning us ; that the love that He has for His creatures would never suggest the punishment of any one of them. It will teach us that when the instrument is out of tune it will create discord, and pain is the result. When we take this view of pain, it will help us to lift up our hearts in adoration to the wise and beneficent Author of our existence, who will not—no matter what the transgression may have been—let us suffer more than we can bear ; the loving mantle of unconsciousness is drawn over us. Even in the hour of death, while the body is struggling with the last spark of life, will kind Nature bring oblivion to the senses while the soul is being wafted to that realm prepared for those who keep God's laws.

SUCCESS IN LIFE.

What shall we say in regard to the ever present question of success? There are so many sides to the question of success in life, and so many interpretations of what constitutes real success, that it will be impossible to put an interpretation upon it that will satisfy everybody, because we doubt if there are any two people who would give the same definition of the word, and if we were to ask everybody what they consider the most desirable thing in life, there would be very few answers just alike, so we see how difficult it would be to satisfy everybody upon the question of what constitutes success in life.

But there are some eternal truths in this connection that have existed since the advent of man, and will until the end of time. When we consider man as a triune being that has a soul, mind, and body, the question arises in the thinking mind what effect will success have upon the man as a whole?

To succeed is success.

By success we mean the man's best condition, or what is the most desirable for him to have. We believe the popular idea of success in life is meant when the man has acquired wealth, position, and eminence among his fellows. We find that the years allotted to man to live upon the earth are three score and ten, and that the seventy years of his life here is but a very small part of his life; that the eternity is too vast for our comprehension in which a man has to spend the remainder of his life after his body dies. When we consider that this life is simply an embryonic condition for development, the same as his body was developed in his mother's womb, and the great future lies before him, and that the well-being of the man in the future is in a large part determined by what he makes of himself here, the same as the proper development of his body during embryonic life determines the condition of his physical and perhaps his mental in after years of adult life. So we find that the two preparatory stages are of very great importance as a means of determining what we shall

be in the future. This being so, and we believe that none of our readers are so short-sighted as not to accept the above statement of facts, we are compelled to accept the conclusion that whatever pertains to the best good for the man in his future life is, and must be, of paramount importance to the things that pertain to this life.

As there is no experience for the child during its embryonic life until its birth, so there is no experience for man outside of his physical life while here upon earth, and we find his mind wholly and almost entirely devoted to the things of this life. His mind is revolving around in a little circle of those things pertaining to the physical, and very frequently losing sight of and forgetting that there is a vast future—forgetting that if the getting of wealth, possessions and preferences in this world unfits him for the next (and it frequently does), it cannot be called success in any sense.

If we accept the above propositions—and we must, because they are true—it will not be hard to determine that the development of those characteristics that will make us

happy in the world beyond the grave can alone constitute the true success in life. We do not wish to be understood as meaning that the getting of this world's goods necessarily unfits us for a life of happiness hereafter; far from it, for it is sometimes a means to that end. What we deprecate is the manner in which wealth is acquired. If a man makes money-getting and the acquirement of those things that pertain to this life the sole aim and object of his existence until they become a part of his mentality; until the affairs of this earth and the things of this earth, with all that goes with the appetites, passions and follies of this life; when he lets those things become a part of his mentality; when his thoughts are wont to dwell upon them until they become a part of his individuality, then we say that the acquiring of earthly possessions can form no part of the true success of life.

If there is any one thing more true than another, it is that what there is left of a man when he is stripped of his body and his earthly possessions, must be all that will

count in the life beyond the grave. If the peace that passeth all understanding be not his, if the internal happiness is absent that can alone come by his being *en rapport* with the great good ; if his nature is purely animal, and he has to leave the animal behind, and there is a lack of development of his spiritual nature, and his thoughts are still dwelling upon the things of earth, and wandering over his stocks and bonds, such an individual will present a sorry spectacle when he enters the great world of thought. No man will count his life a success under such circumstances ; it cannot be otherwise than the most dismal failure.

So there can be but one conclusion to be arrived at, and that is that the true success in life depends wholly and entirely upon what a man is, what he has gathered to himself that will make him a happy man here and hereafter, happy within himself, which depends very little upon his surroundings. The kingdom of God is within us, and the man who has this can in no wise count his life a failure.

We have been taking a broad view of

the success in life, and it may seem very far off, particularly to the youth who is healthy and strong, and who is apt to look upon his three score years and ten as an almost indefinite period. Even a year seems a long time to him, and his necessities crowd, his need of money is urgent to meet all the demands, and he will naturally say, with the buoyancy of youth: "Yes, I believe all the doctor says, but I must have some money first, and then I will see about laying up some treasures in heaven." Let me say to you, my dear young friend, you can do both at the same time.

The treasures in heaven consist in laying up those attributes of character within yourself that make you glad you are alive, that give you a sweet satisfaction as you contemplate your own moral worth, when you make your good opinion of yourself paramount to the opinion of others, and do not have to excuse or apologize to yourself for some flagrant violation of duty. All this is consistent with a laudable desire and conscientious endeavor to get money and those things that tend to

elevate the mind, but "Seek first the kingdom of heaven and all those things shall be added."

There is an intensely practical application of the above quotation, if we just diverge for a moment and examine it. In a former chapter we called your attention to the fact that a thought is a thing, and that it could be felt without outward expression, and that the condition of a person's mind determines the character of his thoughts; the emanation from his mind determines the way he is received by his fellows, and his influence with them. Whoever heard of a man whose mind was full of worry, discouragement and despair succeeding in life, or making a success of anything he undertakes? People unconsciously feel his mental condition and shun him. The merchant says, "No, we have made other arrangements," to the poor discouraged applicant for a position, and he becomes more and more disheartened, until he absorbs discouragement from everywhere. He shows it in his face, in his gait, in his manner, and we find

To succeed is success.

failure written all over him. This worry and discouragement is born of fear ; there may be other things that make people worry and become discouraged, but the fear of them is the chief and active factor.

The success of the man who will indefinitely postpone his real success, simply to get money, lies in the courage with which he combats adversity, and the persistence with which he adheres to the one great purpose in life. If a man has no great purpose in life he is easily discouraged ; and how frequently do we find even the forceful, courageous man weakening and letting go his hold when adversity comes. We do not believe it possible for any man to be courageous under all circumstances in his own strength. He frequently has cause to distrust his best judgment, and the saying that "conscience makes cowards of us all," is true ; the fear that comes from guilt ; the fear that comes from anxiety about the wherewithal to accomplish all that is required of us ; the fear that our best judgment is at fault. All these point in but one direction, and that is that fear is in-

compatible with success, even in the affairs of this life; that it is only the most courageous man who can succeed even in money-getting, and when he does, and has accomplished all that he desires so far as money-getting is concerned, he can in no sense be called a really successful man, for the reason that the possession of money in itself does not make the man happy even in this probationary life. There is but one way to eliminate fear, and that is to put ourselves on the right side of every question that comes before us; the man who is right need not fear.

We are not going to enter into the consideration of the question of the conscience being an educated faculty. There is no one in this enlightened end of the nineteenth century who does not know enough of right and wrong to make his conscience a pretty safe guide, so that the putting ourselves right in the sight of God will beget "that love that casteth out fear;" the putting ourselves right with our neighbor will enable us to render to every man his just due without distinction. The putting our-

selves right in our own estimation will give us that self-respect and that courage that will enable us to not only succeed in this life, but enable us to lay up the treasures of the kingdom of heaven within us. This must be the true, the real, the lasting success in life—success that will fit and prepare us for the life beyond the grave.

When we look at the question of success in life from the world's standpoint, we are compelled to see the discrepancy between that and the success that will last through the countless ages of eternity. The success of the soul that lives after the body dies is entirely a different kind of success than the simple accumulation of this world's goods, which perish, so far as we are concerned, when our bodies perish. The one is transitory, and the other lasts to all eternity. Let us strongly emphasize the idea that it is what we are, that will determine what we shall be in the world beyond the grave, and not how much of this world's wealth we have accumulated.

The three score and ten is but a short span, and then——

CONCLUSION.

The task of pointing out some of those laws of God that contribute so much to our well-being while traveling through this vale of tears has been necessarily constricted in a volume of this size. The hope of the author has been, and is, that his words may find lodgment in the minds of his readers that they may be benefited by them. Nowhere in the universe do we find any incongruity in the general plan of God's will concerning us; His laws are always for our benefit. Nature never seeks to hide herself from us when we diligently seek to find out her intentions concerning us. She is always our well-wisher, and never do we seek her aid in vain if we follow her directions. The trouble that we frequently fall into is that we do not follow her well-known behests. So many things come into our lives that disturb us, and sway us from the path we fain would follow. There are the influences that surround

Rest for the weary and strength for the weak.

us—the influences of our weaknesses—and we sometimes get discouraged and exclaim: “When we would do good, evil is ever present with us.” There is one good way to effect the general result, and that is to try little by little to get possession of ourselves. By that I mean the making of all our peculiarities subservient to our reason; to be able to control all our weak points in such a manner that they will not work us harm, for it is almost always the indulgence of our appetites and passions that get us into trouble, mental and physical. So we must say No to each one of them as they come to us. We will find it much easier to say No the second time than the first, and so on until we have achieved the mastery. It does not matter whether we are Christians or not. There is no better way to overcome a bad habit or a wicked desire than to pray for strength from the source of all strength. He will always answer earnest prayer for the advancement of our condition in the scale of morality. We have but to try it to prove that this is so.

Man is never wholly satisfied with him-

self, and it is not expected that he can become so, during our present condition of life. There are so many things that distract and bring discord into our lives, that the very best we can do is to put ourselves in such condition physically, mentally and morally, that the disappointments of life will not hurt us so much; that we can look at the necessary—or what seems to be the necessary—annoyances of life with that complacency that is born of a higher life; that we can get the help of a strong, healthy body, a tranquil mind, and a clear conscience to help us to bear the trials and vicissitudes of life that are bound to come to us in the discordant condition of things that surround us. We do not wish to put the gloomy side up, and call attention to what is apparent to all, that there are thorns scattered along our pathway; but with an earnest desire to point out the way to avoid the thorns. We fain would see nothing but the roses, but we are constantly made aware that life has its burdens, and we hope and trust that every one who has read these pages will be

stirred by a new impulse; that they will be seized with a determination to cultivate the weak points in their nature—be it weak muscles, strengthen them. Go through the movements night and morning faithfully until you become strong and supple, that the tired, weak, exhausted feeling may disappear.

If the mind is disposed to be suspicious of others; if the gloomy things of life have a tendency to come uppermost in your mind, cast them out by a strong effort of the will. If the mind is incoherent, with a tendency to flit about without aim or object, practice concentration until you can make the most of your mentality. If you are not satisfied with your moral condition, and the mind recognizes that the discord between your better nature and your condition is not as it should be, reach out after the upbuilding thought; reach out with prayer and supplication to the source from whence all our strength comes, that you may restore the lost equilibrium; that the harmony, tranquility, and order may be restored between yourself and the

gréat good. Then you can carry the burdens of life easily. Then will the better way to live assume the proportions of a living reality, and the sweet peace that comes with the knowledge that you are in harmony with God, yourself, and your fellows, be yours. Then will life assume new aspects, the old things will have passed away, and all things will have become new.

My dear reader, if there is anything in this book that will stimulate you to this great end, the author will feel amply recompensed for the effort put forth to benefit you. If there is anything in this book that will contribute to your everlasting good, the sun will shine with the refulgence of that glory that shall be yours in the great hereafter, where the burdens of this life will be nothing but the memory of those things that were perhaps required to make you strong.

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